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A NIGHT SCENE AT SEA.

BY REV. MARK TRAFFON, D. D.

'Twas night. The ocean calmly slept
Beneath heaven's canopy of blue,
Where flashing stars their vigils kept,
Like sleepless watchmen, tried and true.No breeze the glassy surface stirred;
While the long billows rose and fell;
No sound, save when the ocean bird
Piped its shrill note of "all is well."On the horizon lay at rest
A heavy cloud of leaden hue,
Which on the ocean's heaving breast
Night's heavy shadows freely threw;The silver moon red full in view,
A moment ere she sank from sight;
And on the glassy surface drew
A narrow path of purest light.Far in the distance there was seen,
Emerging from the sombre shade,
A stately ship just moved within
The path of light the moonbeams made.Seen for a moment; gliding on,
Her sails swelled by a passing breeze,
She rode in beauty; then was gone—
Lost in the darkness on the seas.Emblem of life, a belt of light,
Across eternity's dark sea;
And we shoot on, in rapid flight,
From what was not to what shall be.So gilded past that vision bright,
Like youth in hope's revealing beams,
So soon in shadows lost to sight,
As youth awakes from such sweet dreams.

CALENDAR OF AMERICAN LIBERTY.

TY.

JOSEPH WARREN,
The Proto-Martyr of the Revolution.

BY REV. D. SHERMAN, D. D.

The career of Warren was brief, but glorious. Young, energetic, and inspired with a love of liberty, he brought to the cause the contribution of his own personal enthusiasm. Though he died early, his name was a watchword, bearing with it along the line of a century the magnetic influence and power which distinguished the individual agent; and now, at the close of a period which has obscured many once brilliant reputations, the name of Warren remains a household term, a symbol of the struggle in which he yielded up his life for liberty.

Warren belonged to an honored family, its name found in the train of the Norman conqueror; but our hero, as a knight of liberty, cared to trace his pedigree only to the stern old Puritan, Peter Warren, found in 1635, at South Boston. He had seven sons and three daughters. The second son was Joseph, born February 19, 1662, who married Deborah Williams of Roxbury, and had eight children. He died in 1729. Joseph, son of Joseph and Deborah, was born in 1696, and married Mary, daughter of Dr. Samuel Stevens, of Roxbury. Joseph settled in Roxbury, on a place still held by the family on Warren Street. He was a farmer and fruit grower, and introduced the Warren Russet. In 1755 he died by a fall from an apple tree. The *News Letter* informs us that he was "a man of good understanding, industrious, upright, honest, faithful—an exemplary Christian, and useful member of society." He had three sons, namely: Ebenezer (who remained on the farm), John (a physician, and father of Dr. John C. Warren), and Gen. Joseph Warren of the Revolution. Gen. Warren was born June 11, 1741, in the Roxbury house erected in 1720 by his father, and re-erected in 1846 by Dr. J. C. Warren, on the plan and in part from the materials of the old.

Owing to the death of his father the education of Joseph devolved on his mother, who faithfully discharged her duty by early preparing him for Harvard, where he in due course graduated with honor. After graduation he chose the medical profession, in accordance with the wishes of his maternal grandfather, and engaged in a lucrative practice in Boston. His house occupied the site of the present American House. For ten years the duties of his profession taxed his entire energies and time,

when, by his medical skill, genial manners and social connections, he had become a favorite of the town, and one of the leaders of public sentiment. Meantime the Revolution had approached. England was studying how to subject the Colonies, and the patriots of Boston were studying how not to be subjected to the arbitrary control of the mother country. The "head centre" of the opposition was Sam Adams. The eagle eye of this "chief of the Revolution" was in search for young and rising talent to be enlisted in aid of the cause, and he endeavored to gain this distinguished son of Esculapius to the band of Revolutionists. The occasion was at hand.

In 1772 the Sons of Liberty were to commemorate the massacre of 1770 in State Street, by the soldiers of Captain Preston of the British army. Adams was selected to make the address; but he, desirous of securing another voice on the side of freedom, declined in favor of Dr. Warren. The invitation was accepted by the latter, and a very able and inspiring address was delivered. This act openly committed him to the current of revolution; and at the same time tended to quicken the zeal of the king's agents in the execution of the royal decrees.

The expedition to Concord and Lexington, in search of military stores, soon followed; and Warren, who kept an eye on the camp of the British, sent Paul Revere on his famous night-ride, to give notice to Hancock and Adams and to rouse the country. This brought on the skirmishes at Concord and Lexington, and led Warren to make every possible exertion to be in readiness for the later engagement at Bunker Hill.

Three days before the battle he received the commission of a Major General from Congress; but by reason of other pressing duties he was not able to use it till the very day of the battle. On the day and night previous he was in the Committee of Safety at Watertown, returning in the morning to Cambridge, where, in consequence of a severe headache, he retired to rest. At noon Gen. Ward awakened him, and informed him of the impending fight at Charlestown. Though opposed to occupying Bunker Hill, he repaired at once to the scene, arriving, musket in hand, at 2 P.M. Col. Prescott proposed to surrender the command to him; but he objected, and said he had come to learn war of this veteran. He remained in the trenches to the last, or only left as the British entered the works. As he left Major Small called to him, and was about to order his men not to fire on him; but it was too late. As Warren turned his head a ball penetrated his forehead, and he fell dead. He was buried on the spot; but a year later his brother recovered the remains, being able to detect them by a false tooth and the clothing, and placed them in the Granary burying ground; but at a still later period they were deposited in St. Paul's church.

Again, in 1775, on the very eve of the breaking out of the War, Warren was engaged to deliver the 5th of March address. The political skies are now black and lowering; the rough edges of the storm are breaking on the Colony; the ministry had changed again and again their positions, but had become fully determined to enforce in some form their odious tax bills; one right after another had been taken from the people; the charter had been changed; and now soldiers were billeted on the citizens for the purpose of enforcing obedience to hated orders of a monarch beyond the seas. That the people felt aggrieved may well be supposed. A spark only would be required to explode the mine. Under such circumstances, to deliver an oration on the inflammable subject which was kindling to a blaze the whole community was both delicate and dangerous. This was the difficult part to be enacted by Warren, and which he performed with such distinguished success.

"The Old South" was selected as the place of meeting. Crowds thronged not only the house, but filled the streets before the time arrived to begin; expectation was on tip-toe; the enthusiasm was intense and wide-spread, indoors and out. Among others in the church were many British soldiers and officers stationed in the city, who came, it was to be feared, to disturb the assembly. The plan of disturbance was afterwards found to have been arranged, and the person selected to throw an egg in the midst of the oration; but he fell on the way, and broke the egg, thus disconcerting the contrivance. To insure order Samuel Adams carefully and courteously seated the officers about the pulpit. "The Old South Meeting-house," says the writer in *Rivington*, "being crowded with nobility and fame, the selectmen, with Adams, Church, Hancock, Cooper and others, assembled in the pulpit, which was covered with black. We all sat gaping at one another above an hour, expecting. At last a single horse chair stopped at the apothecary's opposite the meeting-house, from which descended the orator (Warren) of the day, and, entering the shop, was followed by a servant with a bundle, in which was the Ciceronian toga. Having robed himself he proceeded across the street to the meeting-house, and being received into the pulpit (through the window by a ladder) he was announced by one of the fraternity to be the person to deliver the oration on the occasion. He then put himself in a Demosthenian attitude, with a white handkerchief in his right hand, and his left in his breeches—began and ended without action."

The orator, though often interrupted by the soldiers, admirably maintained his self-possession, and while uttering the most cutting and apropos truths relating to the rights of freemen and the wrongs inflicted by the king and his armed legions, was able, by his genial manner, tact and eloquence, to hold a complete sway over his audience to the

close. In the midst of the discourse an officer under the pulpit exposed in his open palm a handful of pistol balls; but Warren carried the audience to the borders of enthusiasm by dropping over them his white handkerchief. When, at the close, Adams asked for an oration for the ensuing year, an officer cried, "O, fie! fie!" and the people, mistaking it for an alarm of fire, rushed out in confusion. The success of the day added fresh laurels to the rapidly-growing fame of the young orator. Gov. Hutchinson says, "though he gained no applause (from the loyalists) for his oratorical abilities, yet the fervor, which is the most essential part of such compositions, could not fail of its effects on the great concourse of people present."

Heard beyond the immediate assembly, his thrilling sentences electrified the people of the Colony, and hastened the crisis of war and independence, and narrowed down to their material use, becoming the means of exhortation and degradation of both soul and body, is not riches at all.

Both in the accumulation and use of money the aim should be to inspire and freshen the soul. This should be our royal lode-star. Too many steer by a very different light. The freshness and fervor are all worked out of many of us under the impious lash and imagined stress of business. Instead of being strengthened for Christian service, as God meant we should be, mounting up to His throne on the strong pinions of a wisely regulated business, we delve and burrow with moles and bats in the earth; our spiritual elasticity, if not all spiritual life, is quenched, week after week and year after year, by excessive labor and mental strain. This evil has been growing upon our Christian business men for years, until God put His hand on the heated wheel, and slowed its motion. It rests there still, and will remain, I trust, until we grow wiser and calmer.

"Riches," says Hughes, "have been the subject of religious and philosophical denunciation since the world began. Getting and spending, we lay waste our powers; but as we can't help ourselves in this matter, as we must perform get and spend, how are we to do it so as not to lay waste but to economize our powers, and make both getting and spending a strength instead of a weakness?"

This is the real question in debate. To it there can be but one answer by a Christian man: to get and spend under the eye of his Master, and with a profound conviction of his personal accountability for the manner in which he does both. It requires, however, more resolution than some of us seem to possess, surrounded as we are by an insolent and asserting materialism, not to put God's command, "diligent in business," in conflict with its modifier, "fervent in spirit." The one qualities and weights the other. This much is certainly obligatory: to keep ourselves fresh for whatever of service our God claims at our hands. There is, there can be no excuse for such excessive toil as exhausts our physical and mental powers, leaving us incapable of any intelligent, animated worship—leaving us to drag heavily through our service on the Sabbath, while we devote the remaining hours to the necessary work of recruiting ourselves for another week's sport on the business cruise. How many business men, Christians as well, are running their race under such a pressure—worldward, with infinite patience and determination; God-ward, with infinite sloth and carelessness. I am growing into the belief of an intermediate state as a necessity; for it will take what time intervenes between our death and resurrection for many of us to get sufficiently recuperated to join heartily in the worship of heaven, and sing the song of Moses and the Lamb. My only prevailing fear is that we shall awake where that song is never sung, and be called upon to attend an all-day service of a somewhat different character.

There are few mistakes more harmful to themselves and the cause they love, which Christ's disciples are making, than their disproportionate zeal to grasp the advantages of wealth. It is a sad sight to see men going down to the grave in middle life, under the stroke of paralysis from over-work, while others, with shattered nerves, and brains already beginning to soften, with starved intellects and pinched souls, are eagerly pressing on to snatch the gilded bangle. While on the coast, a few years since, I witnessed the wrecking of a noble ship. She parted her anchor, and drove upon the rocks. There she lay, utterly helpless, pinioned between two huge rocks, with a third one piercing her hull, while the waves made a clean breach over her. So many a disciple is caught between the rocks of avarice on one side, and extravagance on the other, while the seething, hissing waves of business sweep over him. The danger is he will break up and become a total wreck, to beat about in the surf of a sad hereafter, in lieu of sailing forever over the crystal sea of God's love, the trim and graceful craft He has given us.

WHICH STAR?

BY REV. S. R. DENNEN, D. D.

There are two stars by which business men, including the disciples of Christ, steer—the one, money, success and personal ambition; the other, love to Christ and love to man, desire to do what one can for the glory of His dear name and the weal of his kind. While our Heavenly Father ordains that we eat our bread in the sweat of our brow, and has made personal endeavor the price of all success, He never intended the soul should be gravitated by a mere money ambition. The disciple of Christ should always rule, never be ruled by his wealth. The question Mr. Hughes raises is a pertinent one for our own country and the Christian Church, as well as for

England: I question whether we are not, in most respects, worse off than our fathers—whether England did not rule her wealth in their day, and is not ruled by it now.

Money is potent, I allow. It is in vain to disparage its advantages, or denounce its accumulation. But there are things worth more than money—things money cannot buy: a Christian manhood, that raiment the soul wears when she walks in white with the Lamb, without which, and in comparison of all, possible wealth and indulgence are empty baubles. Wealth, well made and wisely used, is well enough; but riches, sought for themselves, and perverted and narrowed down to their material use, become the means of exhortation and degradation of both soul and body, is not riches at all.

Both in the accumulation and use of money the aim should be to inspire and freshen the soul. This should be our royal lode-star. Too many steer by a very different light. The freshness and fervor are all worked out of many of us under the impious lash and imagined stress of business. Instead of being strengthened for Christian service, as God meant we should be, mounting up to His throne on the strong pinions of a wisely regulated business, we delve and burrow with moles and bats in the earth; our spiritual elasticity, if not all spiritual life, is quenched, week after week and year after year, by excessive labor and mental strain.

In this way alone does labor become what it should be—a wholesome tonic, preparing us for fresh service in the vineyard of the Master, and for the still hour of prayer. But this is not, or has not, been, of late years, the star under which our Christian business men have sailed, but, rather, a money-ambition. A large fraction never enter a Sabbath-school, or attend a conference meeting; perhaps do not maintain family or secret prayer. Their rejoinder is, "I am too busy; I am in the line, and must move on." Who put you there? I stand here to debate the question. How came you under this stress? Who extended your business, and piled all these cares upon you? God, or yourself? Self-imposed, God, as you seem to imply, never made it your duty to neglect Him or your own souls for the sake of pushing on your business. You put yourselves upon these tenter-hooks, and you can come down when you please.

The world, seeing this, begins to ask derisively, "is this the living sacrifice of which we hear so much? Is this the reasonable service?" What do these circumcised more we?" So they as hotly pursue, and as closely grasp the things of this world as we." What profit, then, hath godliness?" Questions much more easily asked than answered, with the date before us. Under which star do we sail?

New Haven, Conn.

SEED GRAIN FROM LIVING HUSBANDMEN.

I.

PRESSING AFTER GOD.

It is the highest, best ambition that can fill you, or any angel, to "know God, and Jesus Christ, whom He hath sent." And there is room, wide and high as the infinite, for your greatest ideas, your most consuming ambition, your holiest purpose. The high crags furnish the shelves for the eagles' nests; so God's hospitality says to your ambition, "come thou alone into the mountain." Jesus waits there to show you the unlimited glory and the eternal love.

DRIFT OF HABIT.

One reason of a seeming answer to the knock of an old temptation, when the soul is really cleansed from sin, is that a habit may leave a drift, or apparent power, after it is broken, as the ocean rolls for days after the storm. You know what a calm at sea is.

LIFE RULES.

My rules are: Never look back, except to praise; never look down, except to trust. The only attitude for a Christian is "looking unto Jesus."

HOLINESS PROGRESSIVE.

The life of holiness has its infancy as well as any other stage or phase of our religious life. Holiness is a progressive state, if such a phrase is allowable. Progress is the rule of true Christian life.

THE WITNESS.

As to the definite witness to entire sanctification, I do not find it specifically promised, because it is not necessary. It is inferable from "He giveth us to know the things which are freely given to us of God." Have we sought definitely a clean heart, and has God given a blessing that fills our soul? "Whatsoever things ye desire, when ye pray, believe that ye receive them"—not something else. Is there the fruit of a clean heart, purity of intention? When we come to God with all our hearts, and the divine kiss tells us we are the Lord's; when we are satisfied in Jesus, why should we ask a specific testimony other than this to our entire sanctification? But yet I do not doubt, independently of specific promise, God does reveal that thing to those who ask Him.

HELPS.

Our Father will give us all the helps we need, if we are faithful to Him.

Helps have their place in the phases of our experience; that is, certain helps are given for certain experiences; and then, when the immediate want is met,

He gives others. My soul greatly rejoices in my uselessness in God's hands,

and the satisfaction I find in being set aside when my work is done. I am useful, to a given point, to the souls with whom I am brought in contact; and beyond that point have a feeling that, being

on the road, and brought to the divine Teacher, need me no more. So I find it sweet to stand aside, and rejoice to see souls exulting in the race that by grace divine I have helped them into. Oh to lie low at Jesus' feet that souls may be better known, and by stepping on me, into the better knowing and loving Him, is unutterable joy. To be a step for weak and weary ones is most blessed.

THE BEST HELPER.

How much sweeter to have Jesus come to thee than any poor words of mine; so, always and ever, it is safe to cease from man, and claim the full glory of our loving Father's teaching.

I AM.

MISCELLANEOUS.

BEGINNINGS

OF THE GREAT RELIGIOUS REVIVAL OF 1828 AT WISCASSET.

[Concluded.]

In the year 1827 Rev. Daniel Wentworth, of the Methodist denomination, was appointed preacher in charge over the District which embraced the town of Wiscasset, preaching there once in two weeks, or his assistant, a younger minister. The former almost invariably put up at the residence of H. Brookings, whose wife was a Methodist. Allow me to carry you so far back as to be able to trace the meanderings of little streams from whence a spring arose. Transfer your thoughts awhile, if you please, to Bath, where the spirit of religious revivals wrought gloriously among the Methodists, and allow my memory to pencil for you a little of the past, which is not stale with several who are yet living witnesses of its truth.

In the year 1821, when the first Methodist church was being reared, called Wesley Church, might have been seen two children, between the age of 11 and 15 years, for the first time wending their way to a Methodist meeting, where Rev. Charles Virgin was the preacher. These two sisters, up to this time, were educated by parents who were members of the Calvinist Baptist Church, and early taught the need of salvation from sin. A dying mother's last words made lasting impressions upon their susceptible hearts also. Just at this period a train of providential events had tended to change the belief of their father, whose mind took strong hold upon Armenian doctrine.

These two sisters were at the same time seekers of religion, but, with error early clouding their vision, how, or the way to obtain it, was difficult. One of them supposed she must weep and pray one year. The difficulty was only removed from their understanding by the Scriptural teachings of that sainted minister (now in heaven), but to them only heard and known as the first on Bath Charge, and who became a nursing father to a class of youth who met at his dwelling weekly. Well may we refer to what was his residence, yet remaining on the corner of Middle and School Streets. Here both sisters joined the class at once; they saw and believed; "faith lent its realizing light" to both on the same evening, and both were baptized at the same time by that spiritual Father Virgin. Not until 1823 did they become members in full connection, under Rev. Bartholomew Othenan, pastor of the Methodist Episcopal Church at Bath. In 1827 one of these sisters was married to Captain A. H. Brookings, of Wiscasset, the second son of the Brookings furnishing the subject for the first part of this reminiscence. In the autumn of this same year the sister, or wife, more properly, revisited the parental home, accompanied by her late husband.

It was at the season when the Methodist Church in Bath was enjoying a high degree of religious feeling. None could say of these Methodists that then they worked "quietly," or "without observation," for the habit of shouting in those days was a demonstration of their life, and was then tolerated. At this season of the year a camp-meeting was held on the Kennebec, and a goodly number of joyous souls had returned to their homes, with their pastor, Rev. Wm. H. Norris, a man unlimited in the capacity, or rather, not stinted in the power of his lungs, if judged by the hallelujahs he sometimes poured forth. Sometimes a noise went up at their meetings for prayer as if the "great King was in the camp." What were called the "up-town" prayer-meetings were crowded with many who resorted thither from Wesley Church, two miles below. Such were happy days. Years afterwards one brother, now a member of the Maine Conference, when attending a Conference at Gardiner remarked to me that he dated back to that period as "one of the happiest of his life." Many still among the living can adopt his words, for it was a time of refreshing from the presence of the Lord. It was at one of these prayer-meetings that the sister from Wiscasset, with her unconverted companion, re-united with the friends of her childhood's days.

But the meeting was so unlike those her husband was accustomed to attend that the noise of the happy ones disaffected him. He forthwith left the room, while his companion remained to pray. She caught the glowing flame of love, and, following the impressions from on high, resolved that when she returned to her late home at Wiscasset she would erect the altar of family prayer before the unconverted husband. She kept her vow by embracing the cross. God heard and answered prayer in the conversion of her companion, and following which three of his brothers sought and found pardoning grace. The large room of the dwelling occupied by the two families, sons of father Brookings, was opened for the meetings of the Methodists. The people became interested in them, and clustered around the small band of twenty, until it swelled to a throng. I am told that two hundred were "added to the number of such as should be saved." Such was the heavenly influence, and so increasing at this Pentecostal season, that men of rank mingled in seeking a Saviour with the humble poor. Business departments were closed, that all might share the heavenly blessings.

During this glorious march of the good work I understood the Methodist denomination to have taken the lead, other Churches sharing largely in the

divine favor also, of whom the writer knew little. Local preachers of the Methodist Episcopal Church from other neighborhoods came to labor, and were efficient helpers, most of whom have long since gone to their reward, such as Rev. Moses Donnell, of precious memory, Father David Young, of note, and others, which time fails to give us the privilege of naming. As God's work progressed the large private room became too strait to accommodate the attendants to hear the words of life, and a transfer was made of the congregation to the Town Hall, where stated meetings were held by the Methodists until, by the increase of numbers, there was erected a church edifice for the Society, who have continued public religious worship to the present day. Wiscasset no longer remained a District, but became a Station, with its regularly appointed pastor.

Of what was called Doctor Packard's Church I have an indistinct recollection. The old-fashioned, square, banistered pews, described by Prof. P., revived my childlike memory, as they drew my particular attention to them; but when I accompanied the Brookings family to that Church, then I was impressed that the worshippers savored more of Unitarians than Congregationalists in sentiment.

OLD AGE.

In the preceding pages I have related a true account of the origin and connecting circumstances which were instrumental, in God's hands, of leading to that powerful religious revival of 1828, however defective my style of description.

SANCTIFICATION.

Is sanctification a new subject? It would seem that many would make it appear that it was; but if we go back to Wesley, and from him to his preachers in his day, we shall see that it was the leading doctrine; and it was stated that the reason God raised up the people called Methodists was to spread scriptural holiness, through the land.

Again, when we call to mind the founders of Methodism in America we find that they insisted on this doctrine;

and Wesley urged them on in the work. Coming down to the days within our remembrance, say fifty years since, there were Timothy Merrit, Father Pickering, Lewis Bates, W. Fisk, Brodhead, and a host of others that were preaching and writing on this subject, and my soul was fed with this royal food.

From that day to the present this doctrine has been advocated and insisted on in the Methodist Episcopal Church, and many have experienced it, lived, enjoyed it, and passed from this to the heavenly land. But a host have neglected to come up to this blessed state. O what a pity it is! But to the praise of God we will say He has blessed the labors of His ministers, and the Church has increased gloriously, but not as much as it would if the whole Church had come up to her duty and privilege.

But thanks be to God, the leaven is at work, and to-day is permeating all the evangelical Churches; and we rejoice in it. Some novel movements may be tried, but the old doctrine is the same now that it was when the fathers were actors on life's stage. Wesley and his associates, and John the beloved disciple, insisted on perfect love; for this blessed state is loving God with all the heart, and our neighbor as ourselves. He that has this, has it all. Then let all the preachers and members of the Church arise and blow the trumpet, from hill-top to hill-top, and let it reverberate through all the vales. Holiness to the Lord will save the Church and save the world. There is no work so important as this. Would it not be well for all that profess sanctification to examine themselves, and see if they give evidence to all that they love God with all the heart, and all that profess religion ascertain where they are, and what they should be, and come up to their duty. Then will there be felt a power that will shake the world, and God will be glorified. Amen.

Berwick, Me. ISAAC LORD.

OLD AGE.

Is old age a misfortune, or is it a blessing? In the divine economy, doubtless, it is intended to be a blessing, and only becomes an evil as all other blessings do—by abuse. God evidently regards it in this light, or why has He promised long life to any as a satisfaction to their desires? Hence, while making every just allowance for the infirmities of age, yet it is a state to be coveted in the way of righteousness, as decidedly preferable to any other stage in human existence. The reason for this will appear very clear by comparing the state of any of this class with the condition of any persons belonging to any other stage of human life.

Other things being equal, the older the Christian the greater the possession of grace, and hence the greater weight of glory anticipated. Add to this the less liability of falling away, on account of the shorter time remaining for service, and the greater strength already acquired by waiting on the Lord so long.

Such a subject of grace, like old Simeon, ready to depart in peace, is rather an object of envy than of pity to all beholders. We may well save our pity for the younger disciples, who are yet more ignorant of the devices and snares of the world, the flesh and the devil, and are therefore in greater danger of being entangled therein and overcome. Who, among all the younger classes of Christians, can give positive assurance of unshaken steadfastness down to the years of ripe old age? True, they may hope for the most prosperous course in the divine life, and feel resolved never to be weary in well doing

the end; but the certainty of entire and final success is not equal to that of the old veteran who has always stood at the post of duty, and fought the good fight of faith; and now, at the close of the war, stands with his armor on, in presence of his great Captain, all ready to receive a crown of unfading glory.

But this subject has a counterpart to it, and applies to old age of a very different character, namely, an old sinner,

standing on the verge of the eternal world, hardened as the nether mill-

stone by a long life of resisting the Holy Ghost, who, though a hundred years old, shall die uncurbed. Hence we have reason to believe that of all the subjects of human accountability in the general resurrection the aged saints will be among the brightest stars in the firmament of heaven, and the aged sinners will be among those most deeply scarred by the thunderbolts of divine wrath.

The application of these great truths is most obvious and impressive, namely: Let the aged saint hold fast the beginning of his confidence to the end, and the old sinner make haste, without a moment's delay to flee from the wrath to come.

OLD ITINERANT.

Brooklyn, N. Y., May 23, 1875.

SOUTHERN METHODIST CORRESPONDENCE.

BY "NOTES"

Messrs. Whittle and Bliss, the eminent Chicago lay evangelists, closed their successful labors in Nashville, Tenn., on Monday night of last week, and the next night they began their work with an immense concourse in the Greenlaw Opera House in Memphis, Tenn., which is the largest hall I think, in the city—capable of seating, say six thousand persons. The vast audience gave close and serious attention to the services. The result of the four weeks' meetings in the Exposition Hall, Nashville, was great and gracious. Nearly all of the pastors of the four leading denominations in the city co-operated with the evangelists. The attendance was large at the noon prayer-meetings, larger at the afternoon Bible-readings, and estimated by our city dailies at from four to six thousand at the evening preaching. At the close of the last service from fifty to a hundred ten rose for prayers, and repaired to the inquiry room.

Nashville numbers less than thirty thousand inhabitants, according to the census just taken. How great the religious interest awakened, when from a tenth to a fifth of the entire population will assemble at one place nightly for religious services for four successive weeks! Some hundreds, I suppose, were converted. The third Sunday of the meeting not less than three hundred were received into various Churches in the city, white and colored. A Young Men's Christian Association was organized through the instrumentalities of the evangelists. A new impetus has been given to searching the Scriptures and singing the Gospel. The evangelists did not confine their labors to the three daily services in the large hall, but visited the colored and white day and Sunday-schools, and held religious services. The city daily press devoted much space to all the labors of the evangelists, and I never saw a single unkind paragraph regarding their work, but many favorable expressions. Of course I heard some unkind expressions from people calling themselves Christians, and intimations that they were seeking money. Generous ladies made up each of the evangelists a handsome purse, but they positively declined receiving any such favor. I was glad of it, for the sake of the false prophets, who predicted that the money was the object of their visit.

Vice President Wilson paid a short visit to Nashville and Memphis this month. The last evening of his stay in our city he was the guest of an influential member of our Church, at whose house he met our college of Bishops, and leading ministers and laymen of our Church, who were attending the annual meetings of various boards at the Publishing House. His addresses to colored students and our citizens were characteristic, and creditable to a truly great man—plain, pointed, manly and independent, as he would have spoken in New England.

The Bishops, after a year for reflection and consultation, selected three of our ablest and noblest men as fraternal delegates to attend your General Conference next year, and a commission of superior ability to adjust questions of difference between our two Methodisms, provided a similar commission is appointed by the M. E. Church. The house is not kept for invalids only, but is a favorite resort for the weary, who seek a summer resting place, free from the excitement of a bustling hotel. The expense is moderate in comparison with the charges of these public houses, the table excellent, and the appointments of the house all one can desire. If any of our New England friends are planning a trip for recreation or pleasure, I can heartily recommend their attention to Dr. Strong's Remedial Institute in Saratoga. Here they will find rest, refreshment, delightful society, and the kindest of attentions from Christian gentlemen. I know of no place where the clergy, worn and exhausted, can find better conditions for recovery. A good bath in Dr. Strong's superb bath-rooms is worth the price of the journey hither. These medical springs are marvelous in their medicinal properties. God seems to have chosen this place for His medical laboratory. Under these sandy plains He mixed the most healing and inspiring beverages that can be produced. One scarcely knows when to stop drinking. New springs are being discovered every year, and the valley seems to be filled with waters of the most diverse combinations. They lie side by side, with mineral constituents very dissimilar. Saratoga has its

connection—a man of sound judgment, and not impracticable on the vexed questions; Dr. R. K. Hargrove, pastor of the First Church, Nashville, is one of the wisest and best men of our Church—a generous man, who will endeavor to do right, and act justly; Dr. T. M. Finney, St. Louis, Mo., was for awhile editor of the *St. Louis Advocate*, and is said to be well qualified for the work assigned him; Hon. Trusten Polk, ex-Governor and ex-United States Senator of Missouri, is a man of age, varied experience, and was regarded among the ablest laymen at our last General Conference; Hon. David Clifton, of Alabama, is a distinguished jurist, and said to be eminently fit for a dispassionate and Christianly discussion and adjustment of the points at issue between the two Methodisms.

If the Methodist Episcopal Church,

at the beginning of their next General Conference, will appoint a similar commission, and the joint commission will begin their work at once, with only one object in view—the glory of God and the good of His cause—one year from to-day an announcement may be made that permanent fraternity has been established between the long-separated branches of Methodism.

At the recent meeting of our Board of Missions the collections for the year were reported to be in advance of any year for the nine past. A new mission is to be established in Brazil. Reports from our missions are of a very encouraging character. More intelligent interest and inquiry into our mission-work is manifest from all parts of the Church. The missionary spirit in the Church is shown by the large number of laborers who offer their services to the Board and the Bishops. *"Our Missionary"* will not survive the first year of its publication. A small paper, published monthly, devoted entirely to the subject of missions, has not proved a success with us.

I like the spirit of the article by "J. H. Junius" of Athens, Tenn., in the *Herald* of last week. I am in the minority in our Church, State, and the South; but it is a growing minority, of intelligence and piety. I will give him some more facts, to balance his conjectures. Davidson county, of which Nashville is the chief city, reports 45 colored schools, 41 colored teachers employed, 48 licensed—only ten applicants for license rejected, white and colored, out of 225. The census of the city, published last week, gives 17,103 white, and 9,911 colored population. The mortality report of last week was, 10 whites, 16 colored. While the mortality of colored exceeded the mortality of whites sixty per cent., the white population is more than seventy-five per cent. greater than the colored. Then we have had a larger emigration of colored people from Tennessee. A State Convention, to consider the subject of emigration, was held in Nashville last week by colored citizens. I do not approve the policy, either of our Church' or State, toward the freedmen; but the point I intended to make was, democratic Tennessee is doing more for the education of her colored children than republican South Carolina, Louisiana, or Mississippi; and gave the testimony of Dr. Sears as proof.

Near Nashville, Tenn., May 25.

JOTTINGS FROM SARATOGA.

An unexpected call to this renowned summer resort, and a few leisure hours hanging on my hands, suggest the propriety of a line to the *HERALD*. Saratoga is now in process of preparation for her annual harvest. The sounds of improvement and repair greet the ear from every direction. The ring of the trowel and hammer, the thud of the carpet-beater, the scrape of the saw, and the song of the busy mechanic, tell of the speedy advent of the pleasure-seeking crowds.

The Methodist Church here is strong

in numbers, influence, and material ap-

pointments. Their edifice is located in close proximity to all the large hotels, and is an imposing structure, the best by far, in the village. Its pastor, Brother Sawyer, is of New England origin, formerly of Maine and Providence Con-

fidence. He is doing a fine work, and is greatly esteemed.

The Remedial Institute, under the supervision of Dr. S. S. & S. E. Strong,

is just the place for an invalid seeking skilled treatment, and the repose of a quiet Christian family. The house is not kept for invalids only, but is a fa-

vorite resort for the weary, who seek a summer resting place, free from the excitement of a bustling hotel. The expense is moderate in comparison with the charges of these public houses, the table excellent, and the appointments of the house all one can desire. If any of our New England friends are planning a trip for recreation or pleasure, I can heartily recommend their attention to Dr. Strong's Remedial Institute in Saratoga. Here they will find rest, refreshment, delightful society, and the kindest of attentions from Christian gentlemen. I know of no place where the clergy, worn and exhausted, can find better conditions for recovery. A good bath in Dr. Strong's superb bath-rooms is worth the price of the journey hither. These medical springs are marvelous in their medicinal properties. God seems to have chosen this place for His medical laboratory. Under these sandy plains He mixed the most healing and inspiring beverages that can be produced. One scarcely knows when to stop drinking. New springs are being discovered every year, and the valley seems to be filled with waters of the most diverse combinations. They lie side by side, with mineral constituents very dissimilar. Saratoga has its

worldliness and its wickedness, but it is by no means a Sodom. It has more than enough righteous in it to save it. Let him that is weary and sick turn aside hither for a time, and he will almost desire the same excuse to come again.

D. C. KNOWLES.

THE HUMAN HEART.

What a wonderful thing is the human heart!

With its sorrows, its hopes, its fears!

How it will tremble, and flutter, and thrill with delight,

While pleasures surround, and while for-

ture smiles bright,

But, when sad, melt away into tears!

What a restless thing is the human heart!

How strange it can never be still!

It hath yearnings for fame, and strivings for power,

And it even seeks wealth, which is lost in an hour;

It hath longings the world cannot fill.

What a happy thing is the human heart!

How little will make it rejoice!

How quickly 'twill beat, and how suddenly bound,

At hearing the welcome and long-wished-for sound

Or a tenderly, well beloved voice.

What a desolate thing is the human heart,

When 'tis laden with sorrow and care!

In all the wide world it can find no relief

From its dull weight of care, and its bur-

den of grief,

But sinks down in the depths of despair.

What a trusting thing is the human heart!

It will leap upon Faith, 'mid life's gloom;

'Twll cling unto Hope, who, with radiant smile,

Will whisper sweet comforting words, all</

The Christian World.

WOMAN'S FOREIGN MISSIONARY DEPARTMENT.

The annual meetings of the General Executive Committee of the Woman's Foreign Missionary Society are becoming of interest to all who are privileged to attend upon them where they are held. The first of these meetings was held in Boston, April, 1870; and the testimony of those who have attended the previous gatherings was that this last exceeded all others, in every point of view. Ladies who in Boston held their meeting with strictly closed doors (perhaps not entirely from fear of criticism because of little unparliamentary proceedings which might occur, from their inexperience) and in Chicago nearly so, became a little more courageous in New York; in Cincinnati and Philadelphia nearly independent of remark from spectators; and in Baltimore, to all appearance, entirely so.

The deliberations were as calm, the discussions as earnest and thorough, the arguments as well weighed and sharp-pointed, and the decisions as wise as they probably would have been had they not known that Doctors and Elders, a Bishop and an ex-Speaker of the House, with a goodly number of wise women, were present to weigh their words and pass judgment upon their proceedings.

In referring to some of these discussions the good Bishop asked one of the ladies, "where did these women learn so much about business?" She replied, "just where you did, Bishop." This excited as merry a laugh as could have come from one of less repute as a model of dignity.

(By the way, this "senior" seems to enjoy the jokes of New England's exported Bishop quite as much as his old associates at '36," and thinks him quite as efficient in "the office of a Bishop" as if he had a longer face.)

The reports of the different Branches showed a much better state of finances than had been feared by faint hearts during the year. All had met their appropriations, and had several "baskets-full" left.

Something over \$62,000 was raised during the year, of which sum \$9,682.84 was contributed by New England. The appropriations for the ensuing year amount to a little over \$63,000. The July No. of *The Heathen Woman's Friend* will contain a full account of the way in which this sum is appropriated, and the amount of responsibility assigned to each Branch of the Society. New England is expected to raise \$10,656.

Reports from all the mission stations were cheering, with the exception of one item: more money is needed than the missionaries dared even to ask for; and what is worse than all, after they had reduced their estimates, to what they considered the very lowest figure, the Committee felt compelled to cut them down still more. Home workers are capable of making much smaller figures than they would be likely to make after a few years of actual experience in a foreign field. Even the travelers who visit our mission stations come home with enlarged views of the imperative demand for more generous appropriations.

The only way to prevent this crippling of our missionaries is to at once double our efforts to arouse the women of our Church to a sense of their obligations to those whose earnest appeals may be heard by every open ear, and their indebtedness to Him whom they have promised to serve. To accomplish this we must each first realize our own personal responsibility in this matter. We may then succeed in inspiring others with the same feeling. With this done, there would be no more lack of funds for mission work. One of our Bishops says, "all we now need to convert the world to the Lord Jesus is—money." It then remains for individuals to say how soon this work shall be done.

One pleasant feature of the meeting, to New England delegates, was the appointment of a young lady, who has been for three years past an efficient member of the Executive Board of the N. E. Branch, to the work of a foreign missionary. Her appointment, like that of all ladies sent out by our Society, is subject to the approval of the Parent Board. Her heart has long been drawn to this work, but until recently the way has not seemed clear to her. And here a word may be dropped to others who are looking in this direction. To be a missionary does not necessarily imply a journey to foreign shores. If you want work for the Master "you can find it anywhere." Find it, and do it. When you have proved yourself a missionary at home you need not fear a refusal if you ask for an appointment to a foreign field of labor.

One of the most important items of business transacted at the Baltimore meeting was the vote to increase the size of *The Heathen Woman's Friend*. The necessity for this has long been felt by those having the paper in charge. The constantly increasing and urgent requests for insertion of intelligence which was more or less of a local nature in the columns of *The Friend*, together with the necessity for some regular channel of communication with auxiliary societies and home workers, has led to the decision to "enlarge our borders." The paper will be enlarged from sixteen to twenty-four pages—an addition of one half its present size, while the increase in price is less than one fourth the present cost. Subscribers will receive these additional 16 columns monthly until their subscription expires, without extra charge. May not our cause for this receive the benefit of prompt and earnest efforts for as many new readers as possible?

The subscription from July, 1875, including postage to any part of the United States or Canada, will be Fifty Cents. If any of our friends tremble at this bold step, we would suggest that a few dozen half dollars, with as many names for the soon-to-be-great "Friend," will prove a sure remedy for all their nervousness on this subject.

The glorious prayer-meetings held in connection with this meeting, and the genuine Southern hospitality extended to the delegates, deserve more than a passing note; but, fearing our column will hold no more, these, with much more, must wait.

L. A. H.

CHILDREN'S DAY.

The second Sabbath in June is recognized as the Children's Day by the authorities of our Church. The following is the provision of the Discipline on the subject, paragraph 371.

It is recommended that the second Sunday in June be everywhere observed as "Children's Day," and that, wherever practicable, a collection be taken in the Sunday-school in aid of the "Sunday-school Fund of the Board of Education."

The Board of Education is now expending about twelve thousand dollars a year to aid students—mostly such as are preparing for the ministry and for service in the missionary fields. It is now aiding over one hundred and fifty students, in all parts of the country.

All the money contributed to the Board in collections taken on Children's Day will be so expended.

More money will be expended within the limits of every Conference than is collected in that Conference. Some reference will be had, in the distribution of these funds, to the interest manifested in the cause in any locality. We, therefore, earnestly ask all our pastors and Sunday-school Superintendents to observe "Children's Day," June 13th.

Last year, as a stimulus to action, and to add to the interest of the day, a beautiful Chromo, "Learning to Read and Write," was offered for the contribution of every dollar. It was not designed to establish this as a permanent custom, as it diminishes the net receipts, by the original cost of the testimonials, and involves a great deal of labor, which must be paid for. Still there are a few copies of the same beautiful picture left, which are offered on the same terms; and any who received this last year will, if they desire it, receive some other testimonial of equal value.

The propriety of helping needy students, by loan, to be returned after they obtain their education, is doubted by few who have thoroughly studied the facts. The most of the men who have obtained this aid—some by fathers and mothers and other friends; and some by benevolent societies. Luther was a beneficiary student, and so were Wesley, Blackstone, Gen. Haweck, David Livingstone, and a host of foreign missionaries. Let this subject be brought before every Sunday-school, and let all contribute to the cause.

E. O. HAVEN,
Cor. Sec'y of the Board of Education.

RELIGIOUS ITEMS.

The *Watchman* (London) shows up the drift of ritualism by quoting from Dr. F. G. Lee's book on the "Reunion of Christendom," who says, as a leader in High Churchism, "the marvel is that Roman Catholics do not see the wisdom of aiding us to their uttermost.

Admitting that we are but a lay body, we yet, in our belief (however mistaken) that we are one, are doing for England what they cannot do, viz., teaching men to believe that God is to be worshipped under the form of bread, and they are learning the lesson from us which they have refused to learn from Romanist teachers for the last 300 years.

We are teaching men to endure willingly the pain of confession, which is an intense trial to the reserved Anglo-Saxon, and to believe that a man's "I absolve thee" is the voice of God. . . . On any hypothesis, we are doing their work."

The New York Tribune says, "the stanchest Catholic countries of Europe are giving the Pope a world of trouble. Italy is his mortal enemy; France is at best a lukewarm friend; Spain is half rebellious; Austria is no longer faithful; in Germany there is persecution; in England there are obnoxious undercurrents of opposition; Ireland is zealous, but hard to manage.

But in the United States the Catholic population are Ultramontane to the fullest extent, accepting infallibility and all its corollaries with a cheerful faith, never doubting, never grumbling, never challenging any prerogative that has been claimed for the Papal see."

What does this signify?

The Rev. Mr. Schaufler, of the American Board in Austria, meets with open and bitter opposition in his work at Brunn. The literature distributed has been taken away from the people and burned, while Mr. S. and his wife have been charged by the priests with illegal distribution of literature, and enticing children and minors into their meetings. Having been interdicted from holding any meetings, public or private, Mr. S. has appealed to the government of Moravia.

Rev. Dr. John Hall is to deliver a course of lectures to the Yale theological students on Sunday-school work, and conducting Bible classes. Heretofore it has had no place in the Seminary course. The same feature is introduced at Princeton.

The Richmond Christian Advocate says the children of the Methodist Episcopal Church give more to mis-

sions than the (entire) Methodist Episcopal Church South, and that the four small Districts in that State belonging to the Methodist Episcopal Church give more money for missions than the Virginia Conference, which has forty-six thousand Methodists.

In a speech in Liverpool Dr. Funshon, alluding to missionary work, said he knew that this was rather an unquiet age, but he did not fear for the missionary cause. As to property, it was broken in the head of its power; and if the Protestant Church was faithful, there would very soon be made a path for the Bible chariot down the broadest street of the modern Babylon.

Rev. Calvin Lincoln (Unitarian), of Hingham, preached in the Congregational church at West Newton, recently, and so very acceptably that the pastor of the latter, Rev. H. J. Patrick, would be glad to have him do so some more, says *The Congregationalist*.

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Cor. Sec'y of the Board of Education.

The Legislature of Michigan has passed two bills substituting a system of taxation and regulation for that of prohibition in dealing with the liquor traffic.

The "Yoke Fellows," an association in Indianapolis, consisting of sixty reformed drunkards, has been organized by the Woman's Christian Temperance Union of that city.

During the past winter there have been over a thousand reclaimed in the city of Portland, Me., most of whom stand firm. Temperance meetings are held nearly every evening.

The Prison Committee of Philadelphia report that of 19,111 commitments during the year, 90 per cent., or over 17,000, were for acts clearly traceable to the use of intoxicating liquors.

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Artists are frequently rejected which, if condensed into half their space, we might be glad to use. Anonymous communications go into the waste-basket at once, unread.

Articles are paid for only when this is expressly stipulated.

ZION'S HERALD.

THURSDAY, JUNE 10, 1875.

The two great Presbyterian Assemblies, North and South, have lately held their meetings. Committees appointed by each, at their last sessions, to secure fraternal recognition and an exchange of ecclesiastical courtesies, had met and labored in vain to attain such a result. Both bodies seem to have received, with equal satisfaction, the report of their committee, with the interpretation each gave of the occasion of their failure to harmonize upon a common ground for restored fraternity. The Southern brethren would accept nothing but a solemn resolution that all the delinquencies of the Northern body, before and during the war, were occasioned by the intense excitement of the hour, and were now regretted and disapproved; but this strange and extreme demand the Northerners could not harbor for a moment, although they were willing to discuss all injurious imputations upon the present character and standing of the Southern Assembly, as Christians and Presbyterians. This did not suffice. The Southern Assembly approved the withdrawal of their Committee from any further effort, after their ultimatum offered to the Northern brethren was refused; and the General Assembly of Northern Presbyterianism as heartily approved the course of their representatives. So they must pray and work side by side a little longer, until the divine grace causes their hearts to flow together, or another generation be raised up who can forget the exasperation of these terrible years of civil and religious controversy. Perhaps we shall be more successful with our two Methodisms, a year hence. God only knows!

We do not recollect to have read of a finer compliment paid to a retiring Methodist pastor than the one enjoyed by the late Methodist Episcopal preacher at Freeport, L. I. We have had resolutions from Quarterly Conferences, at the end of the pastoral term, and items sent us from partial friends; we have heard of farewell services in the church; of the people accompanying their departing minister to the cars; but the Freeport case our brother was favored with an original expression of the public estimation in which he was held, and the highest possible testimony was paid to his faithfulness and Christian heroism. It appears that during his ministry in the place he had been very efficient in his opposition to the liquor traffic; so, on leaving for his new field he was followed not only by the good wishes and prayers of the Christian and temperance workers of the village, but by a two hours' firing of a canon belonging to one of the liquor-sellers. "We trust," says an exchange, "that his successor may even more vigorously cannonade and bombard their death-dealing business, till there be none left to salute his departure." To which we simply add an Amen!

That rare Scotch preacher, who captivated all his audiences in New York, during his visit there while attending the late great meeting of the Christian Alliance, Dr. William Arnot, and who afforded the best illustration we have ever known of keen wit entirely sanctified and subordinated to the highest spiritual purposes, at a late ministerial convention in London, held in connection with the meetings of the American evangelists, gave one of his quaint and piquant illustrations of the way of gaining the attention of children to religious themes. He said, "the way to lead children to Christ is, first of all, to gain their affections for one's self. In the country the calves are reared on milk brought to them in pails. When the first pail of milk is brought to suck it, the milk is drawn in at the same time, and so, by-and-by, it takes the milk without the leading of the hand. So, by first gaining the affections of a child, the teacher can more easily lead it to Christ." There is a world of wisdom embodied in this homely but apt illustration.

The spiritual wants of England and America are very much the same. The (London) Methodist thinks they have failed upon such a thing of things as to need, not much men after the order of "Dr. Spradecage" as "loving pastors of the flock," "wakeful watchmen for the walls," and "earnest scouts who will bring back the wanderers." The editor affirms that their Circuits, at the present time, do not extensively advertise, "Wanted, A Big Gun." He thinks the fashion for this style has gone by. Whatever may have been the weakness of the Churches, heretofore, for "much flourishing of the arms, stalking backwards and forwards on the rostrum, standing on tip-toe, great attention to clerical attire and hair-dressing, these things are not now considered essentials to an acceptable and successful ministry." What the editor thinks, the Churches are asking for, is "a holy man, a simple, earnest, Gospel preacher." He expects them from the right direction. "The great Lord," he says, "has sent us many such. May He send us more!" He feels the need of the same care in passing upon candidates for the ministry that has impressed itself upon the thoughtful men in our Conferences. He would not have a man rejected because he knew "little Latin and less Greek;" but he would be delighted if doubtful cases were declined. "There are many," he says, "in the ministerial ranks to-day who ought to be behind the counter or at the plough; and there are a goodly number of rejected candidates, up and down the land, whose whole course shows that, when they failed to pass their examinations, and were remitted to the embrace of their mothers, the arrangement

was ordered by Providence, in mercy to the poor heathen abroad or to Circuits at home."

A FRUITFUL HALF CENTURY.

Among the numerous anniversaries of the present year, a semi-centennial which we attended last week stands by itself, in many elements of interest. The House of Refuge in New York closes its first half century the present year. Fifty years ago it was opened on what is now known as Madison Square, near what is now the Fifth Avenue Hotel has been erected—eight vagrant children being received within its walls on the day that it was dedicated. Miss Curtis, daughter of the first superintendent, was present on that occasion, and saw her father receive the first delegation of little street Arabs, was at the half-century anniversary, last week, held in the noble pile of buildings now occupied by the House of Refuge, on Randall's Island. Since that memorable morning, fifty years ago, with the number present at this time in the House, sixteen thousand inmates have enjoyed its wholesome discipline. Two of the original trustees, James W. Gerard, esq., and Hon. Hugh Maxwell, were permitted to live until within a year or two, and witness the remarkable work the institution they had assisted in founding had been enabled to accomplish!

The expense, during this half century, for these thousands of youth, has been less than two millions and a quarter of dollars; but of this sum nearly a million has been earned by the industry of the inmates. This latter amount, as Dr. Hall well said, represents something more than currency; it stands for thrift, for good habits, for character, and for a moral purpose. The history of all these youth, before and during their connection with the school, is recorded upon the books of the House, and, in a large proportion of instances, their subsequent history also. This enables its managers to say, with unusual positiveness, that three quarters are known to have turned out well. What noble monument and reward is this for faithful Christian service!

The New York House was the first in the country; and it has enjoyed, unlike many similar institutions, until within a few years, an unbroken prosperity, and a continued growth of influence and usefulness. The disturbing element is the one that is now threatening our public school system throughout the country, and clamoring for the religious control of all our institutions of punishment and reform. It certainly is a very singular condition of things, that a Church should claim the right to continue its religious discipline over its nominal students when it is forced to acknowledge that more than three quarters of all the inmates of penal and reformatory institutions have been professedly under its supervision.

It certainly was admirable, and the original hymn (which we shall publish next week), and selections were very appropriate. A bountiful collation, and a delightful concert by a select quartette, filled out the programme of a day of uncommon entertainment and profit. Would that we might hope for fifty as profitable years to come! Out of this institution has grown all our American preventive agencies, and several European (Metzey, among others) have started from suggestions received during visits through its halls. The most intelligent men have yielded to it their commendation. Gov. Seymour, who hoped to have been present, wrote a letter expressive of warm interest in the institution and in the subject of juvenile reform. Its history, when brought up to the present era, will be a valuable and instructive volume for reference and suggestion.

THE PEACE OF GOD.

A great significance lies in the often-repeated formula of the apostolic benediction, "the peace of God, which passeth all understanding." Perhaps the ordinary thought in the minds of those who listen to it, is that it transcends our comprehension, about as if the purpose were to express its wonderful extent. This is not our conception of it. It is the peace which God creates, a peace which it is not in the power of the human intellect to invent, create, in any way of itself to accomplish. It is possible only by the inbreathing of the divine Spirit into the soul of the humble worshiper.

The language, then, as often as we hear it, calls us away from ourselves to God. It reminds us that whatever of truth or other excellence there may have been in the sermon to which we have so attentively listened, whatever of devotion in the hymns, or of sweetness in the songs, whatever of reverence, gratitude, petition, or worship in the prayers, whatever of grace in the sacraments, we must, after all, as if in these there were no virtue, look for all results in our inner life to the operation of God himself, directly upon our souls. It carries us at once outside of agencies and instrumentalities, and of ourselves as well, into the domain where all things are of God. This is the realm of the supernatural, where are found the forgiveness of sins, the regenerate heart, purified affections, and quietness of spirit through the love of Jesus and the fellowship of the Holy Ghost.

Now, there is no small amount of skepticism, even among good people, as to the power of religion to give rest to the soul under all circumstances and at all times. They seem to think that the work of religion respects their relations to God, their guilt as sinners, and their eternal salvation, leaving them for the most part to themselves, to bear their own burdens, endure their own troubles, and fight their own battles. There are thousands of Marthas who keep themselves and their troubles in the kitchen and nursery, and their Lord in the parlor, forgetting that an hour at His feet would infuse into their minds a peace that would break forth in songs in the presence of handmaidens and little ones. Thousands of business men are fighting losses and

through the courts, and has enjoyed an annual subsidy; but its whole management has been in the hands of this perpetual board of Christian men, working without salary, and bestowing an unstinted amount of time upon its care. As the result, its management has been, from the beginning, in the hands of some of the first professional men—lawyers, physicians, judges—and leading merchants of the city and State. There never has been a period, in its history of fifty years, when the slightest distrust has been expressed in the community as to the intelligence, honesty, strict economy, and wisdom of the administration of its funds, or as to the admirable character of its form of discipline. It is becoming more and more evident, particularly in view of this religious controversy, that the true plan for the care of juvenile delinquents is to the fear of bankruptcy, relying on their own skill and toil as though there were no God to help them. They obey the latter half of the Cromwellian order, "trust in God, and keep your powder dry," but with a feeling that God is, somehow, as Napoleon said, on the side of the heaviest artillery. Oh! the fretting anxiety for the morrow, the consuming care, the doubtful solicitude, the fear of poverty, the dread of disaster, the nervous foreboding, the apprehension of calamity, that abound all around us, with hardly a thought that it is of any use to appeal to God in them. Nay, how many murmur and fret against Him, as if He were a hard master, for allowing the sufferings and evils of life to befall them, when in multitudes of cases they are self-produced!

Let us, on the other hand, remember that, while religion does indeed affect our relations to sin, God, and eternity, it is a new and additional element, supernaturally introduced into our character, to become and therefore be a part of ourselves. We are *new creatures*, made such by a moral transformation which more or less directly and fully affects the whole man. It is this new creature who goes to the counting-room, the office, the schoolroom, the farm, or the nursery; and he goes with a new strength, a strength which he derives from God. The closest and the prayer-meeting are not the only places where God is, or where He manifests His grace. Neither the safety nor the happiness of the believer require for him an exemption from the fortunes common to humanity. With what interest and hope, for instance, a newly married pair enter upon their new home-life together, sanctifying it by the Word of God and prayer. New duties are assumed, and new cares begin. Children grow up around them, each bringing its fresh burden of care, but one which love makes light and a joy. But sickness surely comes, sooner or later, and expenses are heavy. Death, too, comes in, with his stealthy tread, leaving behind him burning tears and bleeding hearts. No home is exempt from this fate; soon, or late, every heart must suffer, and every home be invaded, broken up and destroyed. Christians must weep and die as well as sinners.

Nor does the Bible promise exemption as the remedy for our troubles. It does, indeed, give us wonderful assurances of the divine regard and protection, and of gracious and great deliverances. But not even the holy apostle could secure deliverance from the stinging, cutting pain which he characterizes as "thorn in the flesh, a messenger of Satan," as if it were induced by the power of the arch adversary himself. Such actual deliverances do occur, but only when in the judgment of God it seems wise and best. In St. Paul's case there was granted grace to endure and triumph, lifting him above the pain into a fresh knowledge of and glorying in the all-sufficiency of Christ. This was better for him, and infinitely better for the millions of the Church in all subsequent ages who read his joyous and thrilling story.

There can be no proper severance of one part of our life from the rest, giving one part to the religious man and the other to the secular. The Christian is one—an undivided and indivisible man. The sphere of his labor makes no difference. Whether he prays, or preaches, or builds houses, or makes and sells goods, he is a Christian, a servant of God; and he is bound to do either and all as his Master wills, and with a constant reference to Him. In such a life everything will be carried to God in prayer.

Quite possibly this point will be startling to doubting souls, who think little things not proper subjects of prayer, either from their littleness or on some other ground. But where shall we run the dividing line between great and small? Is not life quite largely made up of what are called little things? And do they not largely mold character and affect conduct? Are not Christians consecrated to Christ in little things as well as great? Nay, the moment we begin a withholding of this sort we find no point at which to stop. The whole life, in every thing, small and great, belongs to Him, and we may talk to Him about it.

Suppose, then, we had the habit of thus carrying everything to God, as a little child goes to its mother, acknowledging Him as the element in which we live, opening our hearts before Him, unbudging our souls, and telling Him of our cares and anxieties. We do not say that He would absolutely save one more business man from failure, one more mother from tears over a wayward child, or one more home from sickness and pain, any more than He saved the early Christians from the mad rage of their persecutors. But we do say that He would breathe into us a sweet and precious restlessness of soul, a peace that would diffuse its blessed quietness through the whole soul, and a calmness over all the tumultuous affections and thoughts, as fully and as powerfully as the voice of Jesus, commanding "peace be still!" laid low and calm the tossing waves of the Galilean sea.

This is what we want. It is what God intends for us all. It is the legitimate work of religion in our everyday life. But its condition, on our part, is the carrying everything to God, inviting Him by prayer to enter into our whole lives, and in loving confidence submitting all things to Him. Thus shall we know His wonderful peace, and rejoicing or suffering, living or dying, be kept under "the shadow of the Almighty."

FOREIGN CORRESPONDENCE.

ROME, April 23, 1875.

The great mass of the faithful who come to Rome to present to the Pope their assurances of loyalty, and to hand in their little contributions for the support of the poor prisoner, arrive during Holy Week; but still they are coming at all times. Since the relics are no longer exhibited at Easter, one motive for the performance of pilgrimages at that time has been taken away. No longer can sinners obtain seven thousand years of relief from penance by gazing upon the handkerchief imprinted by our Saviour's face; no longer can a look at the bones of the saints and martyrs do away with the necessity for purgatorial suffering.

The last deputation consisted of the Sisters of Charity who had been expelled from Mexico, bringing to the Pope memorials of their former home. I wonder what Pius IX. thinks as he hears of Protestant Churches in Mexico, in Spain, in Rome itself, as he sees the firm determination of Germany to keep Jesuit hawks off of the political machine. It seems to me he must read in the signs of the times that the days of papal power are numbered—that free thought, in the proper sense of the word, will surely win in its struggle with priesthood. Surely, it has won so far. What triumphs can the papacy point to in the last ten years?

I did not mean to leave the pilgrims, but here in Rome it is very hard not to have one's head full of "the Catholic question," or, as it is more properly called, the papal question. As Luther, travel-stained and weary, yet full of enthusiasm and devotion, entered the Porta del Popolo, he hardly thought that the day would come when his pilgrim's wallet would be exchanged for a carpet-bag and bandbox, and his pilgrim's staff for a railway ticket. Had he foreseen the character of moral pilgrimages he might have turned back before his weary knees had touched the "scala santa." The pilgrims who come now-a-days are very much like other people. They visit the museums and picture galleries, the ruins and churches. They go into castles over the various crowned heads of Europe, and return to their homes in the firm belief that the Pope is a blessed old man, who never did anybody any harm, and who is dreadfully maligned by the newspapers. Doubtless they are right, for ever the greatest enemies of the papacy say that Pius IX, if left to himself, would be perfectly harmless; but he is entirely in the hands of the Jesuits, and history is not silent as to what Jesuits are.

Speaking of the Jesuits reminds me of a characteristic incident which I heard a few days ago. The library of one of the recently deceased cardinals was to be sold at auction, and it was dreadfully maligned by the newspapers. Doubtless they are right, for ever the greatest enemies of the papacy say that Pius IX, if left to himself, would be perfectly harmless; but he is entirely in the hands of the Jesuits, and history is not silent as to what Jesuits are.

As soon as the gentleman of whom I speak saw what a pearl this unattractive oyster-shell contained, he put on a careless air, dropped it, and passed on to look at others. Needless to say that until the turn of the precious volume came his eyes were often upon it. At length what was his alarm to see several priests enter, among whom were the saddest sight of all, to us, was the presence of scores of young ladies—not the rude women of the street, familiar with vice and crime, but the daughters and sisters in Christian families, admitted by tickets, through their standing in the community or connection with Plymouth Church. The language of the great counsel for the defense was chaste and careful in the extreme, but the subject of his plea was shocking, and the testimony he discussed was upon the most appalling social vices, to which he had, necessarily, to apply the plain Saxon appellatives. Mr. Evans once well said, as he has been reported, "that Christianity was not on trial in this case;" but the delicate Christian conscience and the moral sensibility of the community have been stunned and blinded by the protracted asaults made upon them during the progress of the trial, and the daily presentation and preservation of its incidents in the public press. No criminal case, where there was even unquestioned guilt, has ever occurred, so far as we have read, where the moral sense of the community has been so long and so terribly affected, as in this most mysterious and most miserably managed affair. Two of the leading papers of New York city have, each of them, eight reporters present, devoted to this trial; and the other papers of the vicinity, and even distant cities, are fully represented.

The audiences are remarkable. Outside the large representation from Plymouth Church, and the immediate friends of the counsel, are daily to be seen well-known persons of the legal and clerical professions, conspicuous statesmen and business men from all parts of the country, and foreign visitors also. Strange that the scene of so much sorrow, domestic agony, and moral ruin should be a centre for even international observation and curious sightseeing!

The plaintive face of the room, to us, was not that of the great subject of all this (rightful) sensation, but the blushing and weary-faced woman who sat so silently by his side, the wife of the defendant. Mr. Beecher seemed entirely at ease, quite troubled, conversing freely with his lady parishioners and his counsel around him.

The plaintiff in the case was absorbed in his work, as if utterly unconscious of what was going on in court. He does not wear the aspect of a villain. His face is not a strong one, but attractive. The great advocate, who is lashing him, courteously indeed, but terribly, speaks in measured tones. He is tall, thin, with a powerful nose, mobile face, showing the effect of long mental discipline. He speaks without a note, and with graceful gesticulation. Mr. Abbott, with wonderful readiness, handed him testimony or legal reference, as he required it. He did not strike fire while we heard him. He was so deliberate that he could be readily read. There was no verbiage; every word was in its place; the tones and action were peculiarly impressive. He speaks, however, too slowly and monotonously for an ordinary jury. His manner is admirable when arguing before a court. A jury would be likely to lose connections, and become stupid under his measured sentences. His great antagonist, Mr. Beach, is his exact counterpart, in this respect, and will have the jury entirely at his command by his rapid, energetic, comprehensive, and eloquently delivered summary of the case of the plaintiff.

The man who will gain the most reputation, of the better character, out of this trial, will be the sturdy old Judge Nelson. No one questions his probity, his ability and equanimity, good nature, readiness of legal resources, and excellent decisions on questions of law. No one doubts that his presentation of the case to the jury will be clear, able, and absolutely fair to all concerned. His charge will be more widely read than any other portion of the report of the trial. It can hardly be expected, however, until next week. Mr. Evans has far exceeded his original intentions in the time he has taken for his plea. What the end will be, who can prophecy? After the trial, however, it may terminate, what? Would that the earnest hope and prayer of

the good men of the land, that the character of the great preacher might be fully and forever cleared of even the appearance of evil, might be realized!

In many respects the most novel as well as interesting series of personal investigations by late travelers, have been those of Dr. Henry Schleemann, on the site of ancient Ilium and on the classic plains of Troy. They are all the more interesting from the fact that it was quite generally the opinion of scholars that this great city only existed in the imagination of the poet; its wall, and towers, and palaces being built up out of the exhaustless quarries of old Homer's brain. When Dr. Schleemann first announced his discoveries, some not only doubted the fact, but boldly denounced his record as a fraud. The Doctor, however, soon established his right to a hearing, not simply by the interest and novelty of his revelations, but by multitudes of remarkable monumental remains, which he had unearthed in his three years' laborious and expensive excavations. He finds the evidences not of one great city simply, but of three—one over the desolate site of another, and the locality singularly responding to the vivid and full description of the surrounding scenery, by sea and land, of the immortal Iliad.

The interesting narrative of his adventure during the tedious process of examination and excavation, with a record of the crowning results, together with maps, plans, views, and 500 illustrations of antique objects unearthed in the progress of the work, is published in this country by Scribner, Welford and Armstrong, in connection with John Murray in London. The volume, which makes a large octavo of over 400 pages, is entitled "Troy and its Remains." It is edited, in its translation from the German, by Philip Smith, A. B., himself quite an oriental scholar. The volume gives an interesting biographical sketch of Dr. Schleemann, and the steps that led to his present investigations. It is a work of peculiar interest for students and antiquarians, and is written in a style sufficiently popular to attract the general reader. The volume is finely published, and is profusely illustrated.

The literature of the Sunday-school is not to be judged by its library of religious stories. The institution has come to number many in the ranks of its teachers, and to take so conspicuous a position among modern evangelical agencies, that the first Christian scholars of the world are now devoting their pens to its volumes of instruction. Commentaries, Bible dictionaries, Oriental travels, and every form of Scriptural illustration are provided by the leading students of the Church for the culture of the teachers of our Christian youth. Here come two large quarto, finely published, profusely illustrated, gathering up the special studies of scores of the chief British Biblical critics, upon the most important themes of Scripture admitting of illustration or requiring explanation. This fine work, with its four hundred cuts and maps, is called "The Bible Educator," and is edited by Rev. E. H. Plumptre, M. A., Prof. of New Testament Exegesis in King's College, London. Bishops and Deans of the Church of England, Prof. Moulton of the Wesleyan College, Prof. Richmond, Rawlinson (Prof. of Ancient History at Oxford), Dr. Farrar (the author of the best history of Christ yet published), and many others, have given special papers upon inspiration, the various books of the Bible, Eastern manners and customs, medals and coins, the Apocrypha, history of the English version, geography, music, and botany of the Bible, and a great variety of equally interesting and important topics. It is a noble contribution to the library of reference in the Sunday-school, and will make a fine gift book to the faithful teacher. These volumes are published from English plates by E. P. Dutton & Co., New York, and can be found at J

manists of the State, uttered the following noble sentiment, which is worthy of preservation: "The division of this fund (the school fund) among the Churches, or sects, would be as fatal to our school system as the dissolution of our political Union would be to our political power. Without our common schools our liberties are endangered, our ballots dangerous. Without them we cannot have the largest liberty or civil and political safety. I believe that we should be satisfied to leave religious instruction and worship to the family and Church, while the State attends to the great duty of making this education universal, through the great system of common schools."

The corner-stone of the fine structure now being erected by the Westfield Methodist Episcopal Church was formally laid on May 30, in the presence of a large audience. It was an occasion of great interest, a number of the former pastores being present and participating in the exercises. Dr. Hascall and Trafon made very happy addresses, full of personal reminiscences of the days of their ministry in the town. Presiding Elder Whitaker, Rev. Bro's Scott, Richards, Barrows and Vinton, with the clergymen of the town, aided in the varied exercises. Dr. Twombly, with a few well-considered words, performed the ceremony of consecrating the corner-stone, after the box, with its emblems of the hour, was placed in position by Postmaster Kneel. The noble building is fast rising to its completion.

We see by the *Western Hampden Times* that Dr. Twombly's address on Decoration Day was so well received that its publication was called for. It appears in full in the columns of that paper, and fully justifies the appreciative criticisms which it receives.

The editor of the (London) *Methodist*, referring to the present remarkable condition of the great city, under the labors of Messrs. Moody and Sankey, calls for the hearty sympathy of Wesleyan ministers in the movement, and especially exhorts the younger brethren to enter into the spirit of it, to make the best modes of promoting and perpetuating the work a study, and to secure a revival baptism upon their own ministry. It closes its excellent articles with this fraternal counsel: "And now, while the warm, genial breath of revivalism is abroad among us, there is nothing we could so earnestly desire for the younger ministers of Christ as to catch and embody in their future character the spirit of this movement. A prosperous ministerial career would await them, and thousands would rise to bless their memory."

A Committee of the New York City Methodist Episcopal Church Extension Society, of which our valued correspondent, Rev. R. Wheatley, is the chairman, issue a paper called *The City Evangelist*, in the interest of the Society. The second number, for May, is now out. It is full of excellent and practical articles, forming a valuable tract for general circulation, both setting forth the objects and opportunities of the Society, and presenting also a varied and profitable religious miscellany for general reading.

Rev. W. H. H. Murray will speak at the Lake Winnipesaukee Convention on Tuesday P. M. (15th), instead of the 17th; Miss Sarah A. Smiley will speak Thursday P. M.; Rev. James M. Buckley will lecture on Friday P. M., on "Language and Illustration in Teaching." Frank Bears, the New York artist, will give a blackboard caricature lecture on Wednesday, the 16th. He will also give other blackboard exercises of a most interesting character during the convention.

The Young Men's Christian Union, of which Mr. W. H. Baldwin is the earnest and efficient president, send their report in a handsome form for 1875. It contains the names of officers and members, and points out the various measures taken by the Union to accomplish good service for young men and for the population of our city generally. It is a hopeful showing of a good enterprise.

Dr. Upham read a very able essay upon the grounds of Methodist Episcopacy and its relation to the Presiding Elder question, last Monday, at the Preachers' Meeting. It was lightened by rare wit and humor, and quite carried his audience, to its close.

We ornament our eighth page with a fine cut of the new edifice which the Providence Railroad Company has just erected near the site of its former station. It is one of the finest business structures in the city, and has no superior in its appointments in the country. Its illuminated clock upon the lofty tower, dominating the whole southern portion of the city, is a great public convenience. Boston is fortunate in the public spirit of the managers of its great lines of roads centering within its limits, and starting almost from its heart, without inconvenience to its citizens, for almost every point of the compass.

The Assistant Editor acknowledges his appreciation of the kindly visit paid himself and family on Tuesday last, at his residence, by the compositors of the *HERALD* office; and the perfect pleasure imparted at witnessing the apparent enjoyment by the company, from the moment of arrival to that of their departure. What of satisfaction was not discovered in the indoor socialities and outdoor rambles and rides through Hyde Park, was recognized as caterer Thos. D. Cook's luscious Ice Creams came upon the test-table. They were pronounced the nicest in that line, without exception. The entire occasion, replete with pleasure to all present, will long be remembered by host and hostess.

The Methodist Society of North Cohasset, to celebrate the Strawberry Festival in the same store lately occupied by A. & F. Beal, on Tuesday afternoon and evening, 15th inst. Those who would enjoy a good time, and at the same time help a struggling Church, can do both by taking a trip on the steamer which leaves Bowes' wharf at 11 A. M. or 2.30 P. M. for Nantasket Beach, and returns later in the afternoon.

There is to be a Strawberry Festival for the benefit of the Methodist Episcopal Church at Brookline, on Thursday afternoon and evening this week. It will be a delightful occasion to visit and encourage this young Church. Dr. and Mrs. Trafon are at home on the occasion.

Mass New England Temperance Convention is to be held at South Framingham, June 23. Gov. Talbot, Vice-president Wilson, Gough, and others are expected.

There is to be a great Sunday-school gathering for Eastern Massachusetts in Camp Meeting Grove, South Framingham, Tuesday, June 23, 1875, at which addresses will be delivered by Rev. Dr. John H. Vincent of New York, Geo. A. Peleg, President of the late International S. C. Convention at Baltimore, Smith Baker of Lowell, H. M. Parsons of Boston, and others. Dr. E. Tourgee will lead the praise services. Reduced fare on the following roads: Boston

& Albany (between Boston and Worcester), Fitchburg branches, and Boston, Clinton & Fitchburg and branches. Full particulars next week.

EBEN SHUTE, Sec.

THE WEEK.

FOREIGN.

The aspect of Europe is peaceful.

Portugal. — The Cortes has, by acclamation, granted unconditional freedom to the remaining Portuguese slaves, known as apprentices or freedmen.

Germany. — The (Catholic) Bishop of Munster has been summoned to resign his see. — The king and queen of Sweden are visiting the emperor, which is supposed to have political significance.

Italy. — The Pope was 83 on the 13th of May.

Japan. — The Japanese government expended \$2,000,000 on their portion of the American Centennial Exhibition, of which \$50,000 is to introduce scientific improvements into their own country.

England. — Paul Boyton, the American swimmer, has crossed the English Channel in his armor again. — At the annual meeting of the British and Foreign Bible Society, the earl of Shaftesbury in the chair, addresses were made by the Archbishop of Canterbury, Earl Fortescue, Dr. Punshon, Dr. Mullens, Rev. C. H. Spurgeon, and Rev. T. Taylor from Toronto. The receipts of the Society last year were \$1,119,310. There were circulated 2,619,420 copies, and portions of Bibles and Testaments. The total issues thus far have been 73,750,538 copies, in 200 different languages and dialects.

There is a bill before Parliament for prohibiting the sale of intoxicating liquors on Sunday in Ireland. It was supported by the Irish members and Mr. Gladstone.

The foundation-stone for a memorial hall to Dr. Samuel Morse was laid at Southampton by Dr. Isaac Bell. — The British empire embraces what are called "Australian Englands," namely, New South Wales, Queensland, Victoria, Tasmania, New Zealand, South Australia, Western Australia, Northern Australia, and Fiji. It is proposed to absorb all the independent groups of islands in the Pacific, under the immediate guardianship of New Zealand. — Great crowds still attend Mr. Moody's meetings. The Archbishop of Canterbury, a man of catholic spirit, in a recent letter, says that "it is impossible not to take the deepest interest in the movement which has been so wonderfully successful in drawing great masses of persons to hear simple addresses on Gospel salvation." But he fears that the duty of repentance has not been pressed strongly enough, and that "crude errors of doctrine" are at the inquiry meetings.

The Duke of Wellington has granted the use of the Wellington Riding School for revival meetings. — On May 29th two vessels of the British navy left for a voyage to the Arctic regions, aiming especially at the north pole, which they hope at last to put their hands on. They carry 12 persons, officers and crew, all at least 5 feet and 9 inches high, and with sound teeth, for successful practice on hard biscuits.

The National Temperance Convention met last week in Chicago, and resolved to request Congress to inquire into the effect of intoxicating liquors in the United States.

— There are two boards of directors of the Central Vermont Railroad, both claiming to be lawfully elected. It is proposed to the "Page" party to submit the question to a board of arbitrators. — A disastrous tornado, accompanied by rain, visited portions of Ohio, Indiana, and Kentucky, on the 23d, unrooing and blowing down buildings. At Columbus, O., the roof of a wing of the Deaf and Dumb Asylum, 110x40 feet, was blown off. — Mayor Barnum, of Bridgeport, Conn., is vigorously enforcing the Sunday liquor law. — It is now quite certain that Wagner and Gordon will be executed. — At an interview of Red Cloud and other Indians with the President, the Commissioner of the Interior Department and others, on the 2d, no agreement was reached. The Indians seem disinclined to relinquish more land. — In the General Assembly of Rhode Island, on the 2d, the committee on the Liquor Law recommended State license without local option. Going backward. — On the 2d, Rutherford B. Hayes was nominated by the Republicans for governor of Ohio. — On the 2d, the Republican members of the Senate of New Hampshire seceded, and organized themselves as the Senate. The Republicans have 11 majority in the House. — All quiet in Louisiana. The people find farming better than grubbing and quarreling.

The suit has been commenced against Tweed for the recovery of property stolen by him from the city of New York. Last week James H. Ingersoll, one of the Tweed crew, gave a detailed account of the frauds, Tweed's portion of the stealing being 25 per cent.

RELIGIOUS MEETINGS.

At the International Y. M. C. Association at Richmond, Va., there were 335 delegates, on the 28th, from 30 States and Provinces.

— The Free Religious Association held its 8th annual meeting in this city, on the 29th. It was addressed by Col. Higginson, W. C. Gannett, Lucretia Mott, Charles S. Ames, O. B. Frothingham, Francis E. Abbott, etc.

It was quite a wide difference of sentiment among the speakers. Mr. Putnam, of Omaha, said that Thomas Pain had spoken for Jesus Christ, and Shakespeare to the Bible; while Mrs. Mott said that she wished to see Jesus held up as the highest model until a greater should appear.

Mr. Gannett and Mr. Abbott take different grounds. — At the Presbyterian General Assembly, Cleveland, O., on the 28th, an ovation on Temperence, declaring the sale and use of alcoholic drink as a beverage unchristian, and the compact with the devil.

— The Moody and Sankey revival meetings in London continue with unabated interest. — The Unitarian Convention in Brooklyn took strong ground against Roman Catholic interference in our public schools. — At a session of the United Presbyterian Assembly, on the 29th ult., at Worcester, O., a paper was read on the encroachments of the Catholic Church in the United States, particularly with respect to our public schools.

FIRE. — Ashland, on the 2d, \$8,000; Worcester, 28th, the first estimate of loss, \$2,000; Portland, N. B., \$250,000; Uxbridge woods, \$3,000; Springfield, 30th, \$500,000; Deering, Me., over \$40,000; Great Bend, Pa., \$100,000.

DEATHS. — By an earthquake in Asia Minor, 161 killed; H. S. Cameron of the University crew of Trinity College, Hartford, was drowned on the 28th, while practicing in the shell; Rev. Gilbert Morgan, D. D., New York; deaths in Boston for the week ending June 20, 155, of which 26 by consumption, 14 lung complaints; Johanna Klein, the celebrated painter.

LITERARY.

WESTERN ACADEMY, WILBRAHAM, MASS. Anniversary Exercises.

Friday, June 15, 7.30 P. M., Prize Definitions by members of first and second years.

Sunday, June 20 10.30 A. M., Annual Sermon before the Graduating Class; 2.30 P. M., S. S. Anniversary.

Monday, June 21, 8 A. M., Examination of Classes, to be continued through the day; 2 P. M., Annual Meeting of Trustees; 7.30 P. M., Address before the Alumni, by Rev. Andrew McKeown, D. D., of East Boston.

Tuesday, June 22, 8 A. M., Examinations continued; 3.30 P. M., Report of the Committee of Examination, Award of Prizes, etc.; 7.30 P. M., Concert by Beethoven Quintette Club of Boston.

Wednesday, June 23, 9 A. M., Exercises of Grading Class; 4 P. M., Annual Meeting of the Alumni; 8 P. M., Social Re-union in Fiske Hall.

The Alumni and friends of the institution are cordially invited to be present.

N. FELLOWS, Principal.

WESTESLEYAN UNIVERSITY. — Commencement week at Wesleyan University Thursday, June 17. In the evening, senior prize

orations; Friday evening, junior and sophomore prize declinations; Sunday, baccalaureate sermon by President Cummings in the afternoon, and sermon by Bishop Simpson before the Missionary Lyceum in the evening; Monday, class day; Tuesday, gymnastic exhibition at 8.30 A. M., and meeting of the Trustees at 9 A. M.; in the afternoon, quadrennial meeting of the Pi Nu Theta Society; Wednesday, meeting of the alumni at 10 A. M., and business meeting in the evening; Thursday, commencement.

At the decoration of the graves of Union soldiers at Memphis, Tenn., and Raleigh, N. C., ex-confederates participated in the exercises. — At Memphis Gen. Polk made an address. — The suit between the United States and the Union Pacific Railroad, in the Court of Claims at Washington, was decided, on the 31st ult., in favor of the road. Judgment was given for the company in the sum of \$512,632.50. An appeal will be made to the Supreme Court. — The New Brunswick Princeton College war is amicably settled. — At the next year's Centennial Fair, the 1876, the 150th anniversary of the founding of the college, the students will be admitted free.

— The ex-confederate General Joseph E. Johnston is to be master of ceremonies at the dedication of the first battle of Manassas. — *The Press and Herald*, of Tewksbury, and *The Standard*, of Lowell, Mass., are to be merged into one newspaper.

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THE SUNDAY SCHOOL.

Second Quarter.

Sunday, June 20.

Lesson XII. 1 Samuel, x. 17-24.

By REV. D. C. KNOWLES.

SAUL CHOSEN.

Leader. 17 And Samuel called the people together unto the LORD to Mizpeh;*School.* 18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you;*L.* 19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.*S.* 20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken, and Saul the son of Kish was taken; and when they sought him, he could not be found.*L.* 21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken; and when they sought him, he could not be found.*S.* 22 Therefore they inquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff.*L.* 23 And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people, from his shoulders and upward.*S.* 24 And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.*This call must have been issued very soon after Saul had been privately anointed king. There was no reason for delay. It was essential to Saul's success that he should be formally recognized as the nation's leader; and that all this might be satisfactory it was very important that the people should see the hand of God in his selection. The place of meeting was at the very spot where God had defeated Philistia by His thunder, in answer to Samuel's prayer. All the available male population must have assembled on this occasion.**Unto the Lord.* It was recognized as God's right to select their king. The selection was made by lot, God supervising the issue. This phrase does not signify that the ark, the symbol of His presence, was brought to Mizpeh for the occasion.*And said unto the children.* Samuel recounts the part, with all its benefits, that the ingratitude and folly of the present may more vividly appear. He recalls the wonderful works of God while He was their accepted king. He reminds them how He had gone before them in battle, with a glory surpassing that of any earthly monarch. Every march was a triumphal procession. All kingdoms had succumbed to their arms. From abject servitude He had brought them to their present greatness; and to Him, therefore, were indebted for freedom and nationality. Such a speech was well calculated to convict them of the folly of their course, but they were too blind to the glory of an invisible monarch to feel regrets. They were under the tyranny of the lust of the eye, and the pride of life. To see the shoulders of their king was more to them than conquest and security. They were ready to relinquish victory for a gay parade. This is a weakness of the race. Men and women sell their souls for a small price for the passing pleasures of a manifestation. To make a scene is the highest ambition of a worldling. For this the priceless treasures of a noble character are sacrificed, the vigor and strength of intellect squandered, and eternal life freely exchanged. Dress, show, display, ostentation, with ruin at the end of the exciting feast of vanity, lead more people captive than reason, truth and religion. An invisible God, glorious in holiness, makes a very poor king for a worldling, though He gives peace here, and heaven hereafter.*And ye have this day* — the formal announcement of God's resignation. Rejected of Israel, He quietly withdrew. God never compels service. Earthly monarchs will not be rejected without a struggle, but God will use no force, but that of persuasion, to keep the throne of a nation. He suffers Himself to be rejected at our will. The charge against the sinner is the rejection of Jesus. When this rejection is intelligent, deliberate, it is frequently final, and no place is found for repentance. We charge Israel with folly and deep ingratitude for discarding such a king as Jehovah; but such an act bears no comparison with that is enacted daily, all about us — the rejection of Jesus. We are simply repeating this lesson in our own experience when we crown some worldly idol in the place of Christ. God let Israel act freely; and so He treats us.*Now therefore present yourselves* — an invitation to come forward and let the lot decide who should be king. God had already indicated His mind to Samuel, but there was no deception practiced in acting as if He did not know. A private revelation of a coming event is not inconsistent with its formal declaration.*The tribe of Benjamin.* The lot rested on Benjamin. The youngest of the patriarchal family, came to the front — a reversal of the natural order. The people must have looked upon this selection as an evil omen. Had not Jacob in his dying prophecy spoken ill of Benjamin? and had he not declared that Judah should bear the sceptre? How could they reconcile this prophecy with the decisions of the lot, without a change in the succession, introduced possibly by war and dreadful disaster? Here, at the beginning, in the voice of the lot itself, they had a hint of the

perils of the path in which they were entering. Envies sprang up on the spot. There were bitter disappointments in that crowd. Reject God as king, and the way is at once open for strife and the play of every evil passion. Benjamin glad, implied anger in the rest. There can be no universal peace in this world until men are lifted above themselves and each other by some great love. While God ruled Israel there was no room for tribal dissensions about the success.

The family of Matri — not mentioned elsewhere, possibly on account of its obscurity, ix. 21.*He could not be found.* Saul knew the end from the beginning. He had his warning of coming events in his anointing. Hence, when he saw the lot thrown in the circle, and working its way down to himself, he began to feel all the emotions of publicity, and, overcome with the new experience, he coveted the solitude of littleness, and fled. Modesty and self-distrust gave wings to his feet. Whatever may be said of Saul, one fact cannot be disputed: he did not seek power. He was loth to take it up, and like most men equally loth to lay it down. This shrinking from public notoriety speaks well for him. It indicates a high sense of responsibility, a quality greatly needed in all public servants. The noblest natures always hesitate to take an untried office, lest they may fail of the highest success. Such a condition of mind is favorable to instruction and sound advice. There is little hope of a man who feels himself adequate to any position, unless he has had the benefit of experience. Such men are headstrong, impudent, and unsafe. Saul was not fit, intellectually or morally, for the place, but it shows he was not entirely devoid of good sense when he ran away. If crowds of our office seekers would go and do likewise the country would be more quiescent and prosperous, and they full as happy.*Hid himself among the stuff.* Saul could not hide from God. The cooking utensils and the stores from which the multitudes were fed could not conceal the fugitive king from the Eye that never sleeps. When inquired of, most likely through the offices of His servant Samuel, He reported his whereabouts, and they brought the blushing hero forth. This first movement of their new king was not calculated to inspire great enthusiasm in a people whose chief aim had been to make a magnificent display. A king caught among the cooking utensils makes rather a grotesque figure for the leader of a nation. It seemed to indicate a decided preference for a culinary profession, rather than the possession of those striking qualities that rule men's minds. However, Saul was led to the front, and exhibited.*He was higher than any of the people.* God gave Israel just what it wanted — physical pre-eminence. They desired a king of lordly mien and commanding stature, and they found these qualities in Saul. He towered up above the crowd like a rock in a seething sea.*Then I want you to go with me,* to the tea-table, there came a rap at the door, and on opening it a man thus accosted me:*"I WANT MORE TIME."*
BY REV. CHARLES E. WALKER.*Last Saturday evening, while at the tea-table, there came a rap at the door, and on opening it a man thus accosted me:**"Are you Mr. W.?"*
"Yes."*"Then I want you to go with me, to the tea-table, there came a rap at the door, and on opening it a man thus accosted me:**No time was to be lost; so, taking coat and hat, we started immediately. While on the way I learned that the person I was going to see was a young man, of about twenty-five years, who for some time past had been sinking under the hand of disease, and was now apparently near his end. The entire family were irreligious, while the father was a professed unbeliever of the Gospel of Christ. They were of that large and constantly increasing class who, living just outside of our New England villages, never attend a religious service, and so hear the Gospel only on funeral occasions. Yet, when death invaded their homes the Christian minister is sent for, to sympathize with them, and they consent for a little while to listen to divine truth.**His mother met me at the door, and bade me welcome. After a brief silence she introduced the subject of her son's sickness, and spoke of her anxiety for his spiritual welfare. Said she,**"He has not been one of the worst boys in the world, but he has never experienced religion, and I know he is not fit to die. We wanted him to have some minister come and see him; and as he has heard you, at two or three funerals in the neighborhood, he told us that we might send for you."**In a few minutes I was conducted into the sick room. As I entered he reached out his thin, bony hand; and, as I took it in mine, he said, tremblingly,**"I want to explain this. Mother and the girls wanted me to have some minister come and talk and pray with me; and I told them that if they wanted to send for you I was willing. I did it to please them."**"But," said I, "when they feel so deep an interest in your welfare, do you feel any concern for yourself?"**"I think I do, a little," was the reply.**Just then the father, who had been absent all day, and not knowing how sick his son was, came into the room. He seemed surprised at what was going on; but the son anticipated what ever objection he might have to the proceedings with the question,**"You have no objection to this, father, have you?"**"To what?"**"To the minister talking and praying with me?"**And that unbelieving, but loving father could only answer, "no."**"Then," said the young man, "will you pray?"**"Yes; but first let me explain to you the way of salvation." And I tried to tell him how simple that way was, and how ready, willing, and even anxious God was to save every sinner, and to save him. He interrupted me with,**"That looks plain enough."**I went on to repeat some of the invi-*

5 How were they affected by it?

6 Why do not people see the glory and power of God?

7 Why does God permit us to reject Him?

8 What does John say is the condemnation of the sinner?

9 Who selected Saul to be king?

10 By what means did He select Him?

11 Explain the process?

12 How did this differ from a modern lottery?

13 How did the selection of Benjamin conflict with prophecy?

14 Were all the people satisfied with the choice?

15 What did Saul do, and why?

16 Are modesty and self-distrust ever beneficial?

17 How did the people find Saul?

18 Why did God select Saul to be king?

19 What did the people want in their king?

20 In what respect did he surpass all of them?

21 How did they receive him?

22 Wherein did he prove himself deficient in kindly qualities?

23 What did Samuel do after the selection of Saul?

24 Are we competent to manage ourselves without God's counsels? If not, what ought we to do?

The Family.

THE BROWN THRUSH.

*There is a merry brown thrush sitting up in the tree;**"Hi! Singing to me! He's singing to me!"**What does he say, little girl, little boy?**"O, the world's running over with joy!**Don't you hear? Don't you see?**Hush! Look! In my tree**I'm as happy as can be."**And the brown thrush keeps singing, a nest do you see,**And five eggs, hid by me in the juniper-**Don't meddle! don't touch! little girl, little boy,**Or the world will lose some of its joy!**Now I'm glad! now I'm free!**And I always shall be,**If you never bring sorrow to me."**So the merry brown thrush sings away in the tree,**To you and to me, to you and to me;**And he sings all the day, little girl, little boy,**"O, the world's running over with joy!**But long it won't be,**Do you know, do you see,**Unless we're good as good can be!"**— Childhood's Songs, by Lucy Larcom.*

NO ROOM IN THE INN.

*Augustus Caesar, the Roman emperor, has issued an edict, the tenor of which is that a general taxation shall be made upon all nations, cities, and towns subject to the empire. In accordance with this decree King Herod commanded all people under his government to gather in their respective towns, so that a correct estimate may be made of their property and personal effects. Pursuant to this order, Joseph and Mary, being descendants of David, depart from Nazareth, the place of their abode, and wend their way to Bethlehem, a city of Judea, the place of the nativity of David and his ancestors. Every public and private house is full, on account of the ingathering of the people to pay their taxes.**It is night; I see Joseph and Mary, foot-sore; and weary, coming up the road; they open the gate; and, walking up the path, they approach the inn; they knock; and in response thereto the inn-keeper makes his appearance, and in reply to their request for a room, answers, "all full! not an empty room in the house."**They turn away, not knowing what to do, almost discouraged; but, as they retrace their steps down the path, at the other end they esp a stable, and (as they can not depart until after the taxation) they obtain permission to abide there for a day or two.**The time has now come for Mary to become a mother. Jesus is born; and his mother wrapped him in swaddling clothes, and laid him in a manger. Oh, the condescension of Jesus, sinner, in thy behalf! The King, the Mighty One of Heaven, stooping so low for thee! He came not, as He might have come, surrounded by a legion of angels, and amidst splendor unparalleled; but lower than any one of us. In a manner of a stall, in a little far-off stable in the East, He first saw the light of day. He came thus "because there was no room for them in the inn."**Dear, unconvinced friend, is there room in the inn of your heart for this Jesus of Nazareth? He comes from Calvary's top, foot-sore and weary. Will you throw wide the door, and let him in? Or will you shut it in His face, and compel Him not to depart again, for**"There is a time, we know not when — A place, we know not where, That marks the destiny of men, To glory — or despair."**"There is a line, by us unseen, That crosses every path — The hidden boundary between God's patience and His wrath.**"To pass that limit is to die — To die, as if by stealth; It does not quench the beaming eye, Or pale the glow of health;**"The conscience may be still at ease, The spirits light and gay; That which is pleasing still may please, And care be thrust away;**"But on that forehead God has set, Indelibly, a mark, Unseen by man, for man as yet Is blind, and in the dark.**"And still the doomed man's path below May bloom as Eden bloomed; He did not, does not, will not know, Or feel that he is doomed.**"He knows, he feels that all is well, And every fear is calmed; He lives; he dies; he wakes in hell, Not only doomed, but damned.**"O, where is this mysterious bourne By which our path is crossed — Beyond which God himself has sworn; That he who goes is lost?**"How far may men go on in sin? How long will God forbear? Where does hope end? and where begins The confine of despair?**"An answer from the skies is sent: Ye that from God depart, While it is called to-day repeat, And harden not your heart."**H. A. P.**May, 1875.**JAMIE.**Jamie, a little boy seven years old,**became a mother to him in the kitchen, for he knew she was in great trouble. His uncle was ill, very ill, and not likely ever to be any better. Now, while grandmamma was preparing something for her sick son she was weeping as if her heart were broken, and Jamie was much distressed for her.**"Dear grandmama!" he said, "don't feel so badly. What can I do for you? Shall I get the Bible and read to you?"**Trying to control her grief, for the poor boy's sake, and thinking only to help him, she said, "yes, Jamie, I wish you to do that."**He went for the book, and after finding the fifth chapter of Matthew, he passed over several of the beatitudes, and began —**"Blessed are they that mourn, for they shall be comforted;" and read on, through the chapter. And the sad heart**again; another may, but that one never. "No room in the inn."**Three years ago He came yet again. You were returning from the sea-coast; the train was whirling along*

The Farm and Garden.

RAVAGES OF INSECTS AND ANIMALS.

The practical advantages to be derived from a knowledge of botany and zoology of a country, especially a country where agriculture is one of the staple industries, seem apparent. If our farmers were well acquainted with all the plants and insects and birds which annually destroy so large a quantity of the cultivated produce of the soil, and at the same time knew how to meet their ravages, the saving to the nation would be enormous. Dr. A. S. Packard estimates that in Massachusetts alone they lose every year, from insects and parasitic plants, 500,000,000 dollars; and that in one year alone they lost by the army-worm 250,000 dollars' worth of hay crops. No wonder he says, "certainly it will be a good thing to have a body of observers at work systematically, year after year, collecting information, which may be spread before the farmers of the State and others interested."

In this connection the words of A. G. Bayden are worth quoting: —

"The relation of the animal to the vegetable kingdom is a most intimate one. In the cultivation of orchards, garden vegetables, and things of that sort, upon which we as a people depend a great deal, we have to contend continually with insects; if we could learn, therefore, the facts about the insects that are found in this State; if we knew how they were generated, how they grow, and what they feed on, we might do a great deal towards saving a large part of the crops that are now destroyed by them. For instance, the canker-worm comes periodically, and very few people know much about the habits of this insect. Very little is known about insects by people generally. They do not even know them by name. They do not recognize an insect in the three stages of its life. Every gardener, every orchardist, every person cultivating herbs, trees, or shrubs, needs this information."

Mr. Emerson has given us an excellent book on the trees of the State, which is a very great aid, but in respect to the other matters of which I have spoken we have very few such helps as are needed. It would seem, therefore, that a survey of this kind, in which scientific men were employed, who could, as they went over the different localities of the State, collect incidentally, and without adding very much to the expense, the facts relating to these subjects, would be of great value." — *Nature*.

The Philadelphia *Press* publishes reports from more than one hundred in the fruit regions of New Jersey, Maryland and Delaware, which give promise of an abundant crop of peaches. The season is likely to be late, but the harvest now promises to be abundant.

"The alarmists," says an exchange, "who tried to frighten up the price of grain and other farm products have come to grief thus early. The cold snap was far from being anything like as serious in any section of the country as has been represented. And now the most cheering prospects for crops come to us from the West. In Nebraska, Kansas, Iowa, Indiana, and in fact throughout the West, the outlook is exceedingly gratifying, while unusual preparations for extensive planting are going on all over the country."

A new source of caution has been discovered in Burmah, in a creeping plant whose botanical name is *chavenna asculenta*. The plant is very common in Burmah forests, and is cultivated by the natives for the sake of its fruit, which is said to have an agreeable acid taste, and to mature at a season when tamarinds are scarce.

VIRTUE IN WHISTLING. — An old farmer once said to us that he would not have a hired man on his farm who did not habitually whistle. He always hired whistlers — said he never knew a whistling laborer to find fault with his food, his bed, or complain of any little extra work he was asked to perform. Such a man was generally kind to children and to animals in his care. He would whistle a chilled lamb into warmth and life, and would bring in his hat full of eggs from the barn without breaking one of them. He never knew a whistling hired man to kick or beat a cow, nor drive her in a run into a stable. He had noticed that the sheep fed in the yard and shed gathered around him as he whistled, without fear. He never had employed a whistler who was not thoughtful and economical.

The usual May-day moving in New York appears to have been less general than in former years, owing in great part to concessions of from ten to fifteen per cent. in rents, tenants preferring this to the expense of moving into cheaper quarters, and owners unwilling to take the risk of having their houses left vacant. The tendency, except in favorite localities, is described as decidedly downward, and the market, both for letting and selling for dwelling and commercial purposes, is described as unprecedentedly dull.

The dull times have fallen with crushing effect upon Pittsburg, a great centre of the iron trade. In Allegheny city, the residence suburb of Pittsburg, more than twelve hundred houses are vacant, with indications that the number will be increased. The prolonged

strike of iron workers has still further added to the depression, and the probability is that it will take a year or two for the place to recover its ordinary activity.

Obituaries.

REV. PAUL RICHMOND, a superannuated member of the Maine Conference, died suddenly, at his home in Fryeburg, Me., on Saturday night, May 29.

It had for some time been apparent to his friends that his strength was failing; but his death was, notwithstanding, unexpected. He retired about nine o'clock Saturday night, and lay quietly sleeping for about an hour, when his wife, hearing a slight noise in his breathing, lighted a lamp, and discovered that he was dying. He expired without a struggle. He leaves a wife and one daughter (the wife of Dr. Weeks, of Portland). He leaves also, to a host of friends the legacy of a life full of good works, and the record of a long and honored ministry.

C. H. ZIMMERMAN.

MELISSA M., wife of the late Zeolotus Robinson, died in Blandford, Mass., Feb. 2, 1875.

"Mother Robinson" (as she was known among us for many years) was born in Lebanon, Conn., in 1795. Over forty years ago, during a revival in So. Wilbraham, under the labors of Rev. Mr. Littleton, a prominent evangelist of that time, she was converted to Christ. A few years after she connected herself with the Methodist Episcopal Church, and continued a faithful member of the same until her death. Coming to Blandford, twenty-five years ago, she at once identified herself with our Society in this place. Living near the church, she took for many years an active part in the social meetings, her voice being often heard in prayer and testimony. The last year of her life was a year of intense suffering, but she preserved her faith to the end. She rests from her abode in heaven.

R. F. H.

MRS. LORINDA, wife of Watson E. Boise, died in Blandford, Mass., March 1, 1875.

Sister B. was a daughter of the late Zeolotus Robinson, for many years a prominent member of our Church in Blandford. Born near the old Beech Hill Church, in W. Granville, she (with other members of her father's family) was converted at the altar in the early days of Methodism. Removing to Blandford, after her marriage, she connected herself with the Congregationalist Church in this place, though she ever retained her interest in the Church of her childhood. Sister B. was a woman of deep, practical piety. She loved to good. Many of our former preachers will recall her acts of kindness, and many a family will miss her deeds of charity. She died, as she lived, in peace with God and with all around her.

R. F. H.

ESTEN P. CLARK, died, in Vernon, Conn., March 16, 1875, aged 65 years.

Brother C. was born in Burrillville, R. I. When three years old his parents moved to Dudley (now Webster), Mass., where he was converted under the labors of Rev. Elias Marble, being at the time nearly 14 years of age. He was baptized within a few weeks after his conversion, and, with an older brother and sister, joined the first class formed in the place. His business being either that of an operative or overseer in a mill, he was subjected to frequent removals, placing him in various places in Massachusetts, Rhode Island, and Connecticut. In the providence of God he came to Vernon, more than thirty years ago, joined the first class formed here, and was always deeply interested in all Church work, holding official relations to the Church from the time of its organization. A superior Sunday-school teacher, a good thinker, an earnest Christian, a model citizen, a tender husband, and loving father, no one, in any walk of life here, knew him but to respect him, and few but to love him. He was constant subscriber to the HERALD for more than thirty years. A devout, exemplary disciple of Jesus has been translated. By his assured removal to the heavenly mansions the Church militant suffers loss, but the Church triumphant gains a pure spirit. D. A. JORDAN.

Died, in Montpelier, Vt., May 11, Mrs. POLLY WHITE, aged 82 years.

Nearly fifteen years since she buried her devoted husband, Mr. Ezra White, in Wilbraham, Mass., and since then her home has been in the family of her son, Rev. Lorenzo White. In early life she became a disciple of Christ, and ever after was a beloved member of the Methodist Episcopal Church. Through a feeble constitution and the infirmities of age she held life, for many years with a slender thread, preserved tenaciously by the affectionate family in whose bosom her beautiful life shone with the brightest lustre. Possessed of a vigorous intellect, she studied current events and the work of the Church with the enthusiasm of a youthful life. This made her a centre of attraction alike to the young and old. By her delicate sensibilities, ready insight into character, and self-forgetting devotion to others, she was ever the charm of the social circle. Her piety was a vestal flame, fed by clear and broad views of redemption. "No changes of season or place" appeared ever to disturb her calm trust in the wisdom and benignity of Providence, and the sufficiency of divine grace. She fought a good fight, and kept the faith. It was time the victor should be crowned. W. R. CLARK.

Boston, May 31, 1875.

RACHEL F. SAMPSON, died in Portland, Me., April 16, 1875, aged 83 years.

She was born in Charlestown, Mass., May 29, 1791, was converted in August, 1818, and united with the Baptist Church. A few years afterwards, being quickened by the Spirit to a more earnest pursuit of holiness, she left the Methodist Church, which she did in the year 1823, uniting with the High Street Methodist Episcopal Church, Charles town. Of this Church she was a very influential member, both in temporal and spiritual things. She was married with a cancer, her trust in Christ never wavered, and finally she died in hope of a glorious resurrection. G. P.

Mrs. AMELIA SIAS died in Charlestown, Mass., May 18, aged 68 years.

Sister S. experienced the saving love of Christ at an early age. For nearly forty-five years she was a pious, consistent, and worthy member of the profession she made. All within the circle of her acquaintance, while she lived, felt the power of her religious example. Though suffering some years with a cancer, her trust in Christ never wavered, and finally she died in hope of a glorious resurrection.

G. P.

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G. P.

After the decease of her husband, which occurred in 1858, she returned again to her native place, and received a joyful welcome from old and tried friends in the Trinity Church. Her last days were spent in Portland, Me., she having moved to that city about five years ago, and connected herself with

the Chestnut Street Church. Her physical infirmities were such that she attended Church here but a very few times. Her religion was a living principle in the heart, and her faith in Christ was sufficient. Savoir was always in lively exercise. The Bible was her chief delight, and for many years she read it through every year. She was an ardent lover of nature, enjoying keenly the sublime and beautiful in the outer world. Her impulses were generous and kindly, in a remarkable degree. She discovered good traits in everybody, and was esteemed for her hospitality. She was a subscriber to ZION'S HERALD for more than fifty years. Her death was very sudden, but such had been her life that friends felt no need of her dying testimony.

"Asleep in Jesus! blessed sleep, From which none ever wake to weep."

S. F. JONES.

JAS. WESLEY WEEKS was born in Parsonsfield, Me., Aug. 22, 1802. He was married Dec. 19, 1824. He experienced religion and joined the Free-
will Baptist Church in 1830. He left Maine in 1852, and moved to Boston for business, living in Chelsea. Here he joined the Methodist Episcopal Church, and remained five years. Then he removed to Chicago, in 1857. Two years after he came to Kalamazoo, Mich., where he has since lived. He held, for a portion of this time, the office of Sunday-school superintendent and class-leader, with great acceptance. He died of typhoid pneumonia, March 21, 1875. Beautifully resigned and patient in his sickness, he died a most triumphant and glorious death.

Morning Star please copy.

Died, in Byfield, Mass., April 26, 1875, LEONARD MORRISON, aged 72 years.

He was born in Windham, N. H., in 1804. When about thirty years of age, at Braintree, Mass., he became a Christian, and member of the Methodist Episcopal Church; and to the close of his useful life nobly maintained that character. He resided and did a large business in Salem, N. H., some ten or eleven years, when he removed to Byfield, Mass., and again entered into the business of manufacturing, in which he had already acquired a handsome property. In all of these places where he resided he was regarded as a man of marked character, and his memory is "like oil poured forth."

His business talents were first class, and his habits prompt, energetic, and honest. Great modesty and courtesy marked his bearing toward all, with much tenderness and sympathy for his intimate friends. His hand was stretched out in aid of every good cause and all worthy sufferers, for which thousands nobly maintained his memory.

In nothing, however, was he so noticeable as in his deep and abiding love of the Church of Christ, and uniform devotion to all its interests. His sympathies, prayers and money were ever like a gushing fountain. In Salem the Church will long remember him as a laborious and numerous benefactor.

One did so much as he laying the early foundations of Methodism in the young and vigorous city of Lawrence. In the early effort to build the Haverhill Street Church, the work must have been postponed but for his timely and liberal help. Then, when this Church had become self-supporting, rather than settle down in quiet enjoyment of self-ease and irreligious idleness, he struck out again in a still larger and longer continued assistance of the Garden Street Church, where, in the same city, he worshipped, labored and sacrificed for several years. Later in life, removing to Byfield, he answered again to urgent calls of the Church for love, prayers, and money, where, though dead, he yet speaks, and the people deeply feel the loss of his death occasioned.

KATE T. WARDNER.

A son of Mr. J. H. MESECK, of Chatham Four Corners, N. Y., has been cured of Dr. Pierce's Golden Medical Discovery.

Consonant to the statement of Dr. Pierce, we write to state that Dr. Pierce's Golden Medical Discovery has effected a wonderful cure of Consumption in his neighborhood.

S. R. EGALAN, druggist, of West Union, O., writes to state that Dr. Pierce's Golden Medical Discovery has effected a wonderful cure of Consumption in his neighborhood.

1 vol. 12mo. Price, \$12.50.

Sent by mail on receipt of price.

JAMES P. MAGEE, Agent.

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CONSUMPTION.

the scourge of the human family, may in its early stages be promptly arrested and permanently cured.

RAVENSWOOD, W. Va.

DR. R. V. PIERCE, Buffalo, N. Y.:

— Sir: For the last year I have been using your Golden Medical Discovery. I owe my life to it, having been afflicted for years.

Did not use it but a short time before I was benefited; at that time I was very bad, not able to sit up much, was suffering greatly by my throat, was getting blind, had a dry cough, and much pain in my lungs.

have used twelve bottles of the Discovery and am almost well.

KATE T. WARDNER.

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THE GREAT ENGLISH REMEDY.

The Cordial Balm of Syricum AND TONIC PILLS.

is the only remedy that has ever proved by practical experience a benefit to those who suffer from over-indulgence in Alcoholic Liquors; it completely removes the effects of Laxatives, Laxative Laxatives, and restores the victim of intemperance to health and vigor.

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of incalculable value, as it completely destroys all desire for this most baleful drug, and restores the nerves to a perfectly healthy state, even in cases where the nerves have been used in large quantities and for a number of years.

NERVOUS EATING.

The alarming increase of the use of most pernicious drug as a stimulant, by male and female, to excess, and the consequent nervousness, debility, and nervous apparatus and chattering the nervous system, depleting and debasing the mind, renders the

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OPUM EATING.

The alarming increase of the use of most pernicious drug as a stimulant, by male and female, to excess, and the consequent nervousness, debility, and nervous apparatus and chattering the nervous system, depleting and debasing the mind, renders the

CORDIAL BALM OF SYRICUM AND TONIC PILLS.

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NERVOUS EATING.

The alarming increase of the use of most pernicious drug as a stimulant, by male and female, to excess, and the consequent nervousness,

INSURANCE DEPARTMENT.

If people believed what they frequently utter about the uncertain duration of life, and the ever present certainty of death, would there be any necessity for reasoning with them on the subject of life insurance? The truth is, that men give assent to such statements in the intellect only, while in the heart each one declares that he does not expect to die for many years; but, on the contrary, that he intends to live until he can enjoy some of those bright expectations of life which often arise in the fancy. That is the reason why many a man who loves his family thinks he can do without the aid of life insurance.

But suppose it should be revealed to such a man that he will actually die during the present year. What will he do? And how does any man know that he will not die this year? That question suggests at once the necessity and value of life insurance. An insurance policy cannot interfere with any of our hopes for a long life, but it will make some realization of them certain. For true it is that Death is always threatening us, and the best preparation for its immediate consequences, as far as a dependent family is concerned, is furnished only by those benevolent institutions of which the Equitable Life Assurance Society is a noble example.

Business Notices.

Centaur Liniments



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White Wrapper is for family
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Send for Pamphlets and particulars.

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102

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IN THE BUSY WALKS OF LIFE you will find me to be your friend, your physician, your liver complainant, headache, vertigo, delirium of the nervous system, constipation, dyspepsia, an impure state of the blood. This state is often caused not by diet. DR. LANGLEY'S ROOT AND BARK BALSAM is the best medicine. It is sure as it can be a new lease of life. Sold by all druggists. G. C. GOODWIN & CO., Boston, Wholesale Agents.

103

LIFE is the vibration received by all animated beings from the Creator's breath—a taper whose luminous or flickering light may be extinguished by a gentle wind, or firmly brace the forest blast.

Like the animal and phosphorus acting upon a mass of bones and softer solids, diffusing warmth, motion and animation, activity of muscle, of nerve and of intellect.

As caloric, electricity and phosphorus are induced and supplied by Fellow's Compound Syrup of Hypophosphites, it only requires the administration of this medicinal invention to restore the feeble, the languishing, the languid, the debilitated, and bring about a condition which not only secures tenacity of life, but MAKES LIFE REALLY ENJOYABLE.

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A HOUSEHOLD treasure you will find

EUREKA, every time;

SILK,

"Tis known in every clique.

Saturn Sprigs.

"DR. STRONG'S Remedial Institute, open all

the year, is the resort of leading men in Church

and State, for health or recreation. It is un-

passed in location and completeness of its ap-

pointments."

105

Plan of Episcopal Visitation,

1875.

[ALPHABETICAL.]

Conferences, Time, Place, Bishop,

Alabama, Oct. 21, Wedowee, Bowman,

California, Sept. 25, San Francisco, Peck,

Conn. German, Aug. 25, Cincinnati, Foster,

Cen. Illinois, Sept. 22, Moline, Ames,

Conn., Sept. 25, New Haven, Andrews,

Conn. Ohio, Sept. 25, Columbus, Scott,

Chicago, Sept. 29, Cincinnati, Wis., Scott,

Cincinnati, Sept. 1, Cincinnati, Andrews,

Colorado, Aug. 26, Central City, Haven,

Dalaware, July 22, Snow Hill, Md., Janes,

Des Moines, Sept. 6, Indianola, Merrill,

Denver, Sept. 1, Denver, Harris,

Fla., Oct. 6, Youngstown, O., Simpson,

Georgia, Oct. 13, Atlanta, Bowman,

Gerry & Switz., July 15, Hebron, Simpson,

Holston, Sept. 22, Greenville, Bowman,

Illinoian, Sept. 8, Springfield, Ames,

Iowa, Sept. 15, Des Moines, Foster,

Kansas, Sept. 15, Topeka, Merrill,

Michigan, Sept. 8, Battle Creek, Scott,

Minnesota, Sept. 15, Red Wing, Wiley,

Nebraska, Sept. 15, Falls City, Haven,

Nevada, Sept. 2, Reno, Peck,

N. W. Germany, Sept. 15, Vicksburg, Harris,

N. W. Indiana, Sept. 8, Greenacres, Wiley,

N. W. Iowa, Sept. 29, Fort Dodge, Merrill,

Ohio, Oct. 6, Portsmouth, Foster,

Oregon, Aug. 11, Salem, Peck,

Rock River, Oct. 6, Joliet, Harris,

Ridgefield, Conn., Jones,

S. E. Indiana, Sept. 15, Indianapolis, Jones,

Southern Ill., Sept. 8, Centralia, Foster,

S. W. Germ'n, Sept. 1, Peoria, Ill., Ames,

Tennessee, Oct. 6, Gallatin, Bowman,

Upper Iowa, Sept. 23, Dubuque, Merrill,

Vt. & N. Y., Oct. 6, Buffalo, Andrew,

W. Va., Sept. 15, Wheeling, Wiley,

Wisconsin, Oct. 15, Racine, Wiley,

NOTE.—The times of the sessions of the Conferences to be held early in 1876 were fixed as in the following table. The Bishops to preside in these Conferences will be designated at the annual meeting of the Bishops, to be held in November next:

Louisiana Jan. 5, 1876.

North Carolina Jan. 5, 1876.

Texas Jan. 5, 1876.

India Jan. 13,

Liberia Jan. 13,

South Carolina Jan. 13,

Southern German Jan. 13,

Mississippi Jan. 13,

West Texas Jan. 20,

Florida Jan. 20,

By order of the Board of Bishops.

WILLIAM L. HARRIS, Secretary,

Chicago, June 2, 1875.

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Before acknowledged, \$2,621.50

M. L. Church, 100 Nassau, N. Y.

Thomaston, Conn. 843

Milford, Conn. 325

Warren, L. L. 1121

Attawaus, Conn. 1121

1625

A. WEED,

Money Letters from Me., 34 to 20.

John Bricker, E. B. Budden, S. C. Corbin, E. B.

Dillingham, D. G. Hobart, J. H. H. Has-

feld, L. J. Leavoy, F. A. Nallison,

J. March, Geo. W. Morris, J. Oatham, M. N. Powers,

J. A. Palmer, E. G. Stanley, J. Wheeler.

1626

A. WEED,

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